

THE
EXALTATION
OF
CHRIST
IN

The days of the G O S P E L.

As the alone { High Priest,
Prophet,
and King, } of Saints.

By *Thomas Collier*, Sometimes Teacher
to the Church in *Y O R K*.

*1. Cor. 2. 2. For I determined not to know any thing
among you, save Jesus Christ, and him Crucified.*

The fourth Edition, corrected and amended.

L O N D O N,

Printed for *Giles Calvert*, and are to be sold at the Sign of
the Black spread-Eagle at the West end of *Pauls*, 1651.

THE
EXALTATION

OF
THE
CHURCH

THE
GOSPEL

OF THE
GOSPEL
OF THE
GOSPEL

OF THE
GOSPEL
OF THE
GOSPEL

OF THE
GOSPEL
OF THE
GOSPEL

OF THE
GOSPEL
OF THE
GOSPEL

OF THE
GOSPEL
OF THE
GOSPEL



THE
EPISTLE
TO
The READER.



ious Reader, Such is the tran-
scendent Excellency of the
knowledge of Jesus Christ,
we may say of it, as the
Philosopher sometimes
spake concerning the
soul of Man, *Præstat*

*a Arist.
de A-
nima.
lib. 1.*

*pancula ex meliore scientia degustasse quam
de ignobiliore multa*, that is, A small and dim un-
derstanding of it, is to be valued far above any o-
ther Science: And the Apostle esteemed all
things

A 3

979327

Am. Rev. 26 Apr 36 Dickinson = 7/4 m 1

To the Reader.

things loss and dung, [*ἡ δὲ ἐπιχορηγία*] for the excellency of the knowledg of Christ Jesus, Phil. 3.8. Now that thou mayst grow in the knowledge of Jesus Christ, here is offered to thy diligent perusal a little Treatise, wherein Christ is exalted in all his Offices; it contains three parts; the first treats of his *High Priests Office*; the second contains his *Prophetical Office*; and the third handles his *Kingly Office*. Thou must not expect excellency of speech, and the enticing words of mans wisdom; but thou mayst (by Gods blessing) learn something more of the excellency of the Knowledge of Christ Jesus, and mayst find the tongue of the Learned, speaking a word in season to thy weary soul, in the plain and powerful evidence and demonstration of the Spirit; and such is the excellency of Scripture-learning, which contains in it *florem delibatum*, the flower and quintessence of soul-saving knowledge, that it will abundantly satisfie the hungry soul: man may have excellent knowledge in other things and yet perish, *but this is life eternal to know God and Jesus Christ*, Joh. 17.3. There are some shinings forth of the eternal power and godhead in the Creatures, [*השמים מספרים כבוד אל*] So that the invisible things of him from the Creation of the World, are

are clearly seen, being understood by the things that are made: we know the diffused brightness of the Sun-beams is not so pleasant in large windows; nor can the bright shinings of him who is invisible, be so clearly, sweetly, pleasantly discerned in the Creatures, as in the face of Jesus Christ, in whom dwells the fulness of the God-head bodily, *Col. 3. 9.* And in whose face the light of the knowledge of the glory of God hath shined in the hearts of his Justified-sanctified ones, *2 Cor. 4. 6.* and therefore by way of eminency Jesus Christ is called [*ἀπαύγασμα τῆ δόξης καὶ χάριτος τῆ ὑποστάσεως αὐτοῦ*] the Brightness of his glory, and the express Image of his substance, *Heb. 1. 3.* O how excellent then is the true knowledge of Jesus Christ! and how acceptable will this little Treatise be unto those, who with a spiritual appetite are enquiring after the true knowledge of Christ in all his Offices! The Author being far distant from the City, could not see the correcting of his Book; and it is an usual thing for some faults to escape the Press uncorrected in such a case, which thou mayst amend with thy Pen as thou readest; and for any material thing which thou apprehendest not sound, carry it to the Touchstone of the Word, *Try all things and hold fast*

that which is good. And as we would have our
 thors moderate in censuring us [*Hanc veniam pe-*
nitentiaque damna sine vicis sine] go and do thou like-
 wise; and if but a mine of knowledge shall be
 (through Gods blessing) by this his labour ad-
 ded to thy understanding, let God have the
 glory, and the Author hath his end; [1600]

Thy Friend, and the

Truths Servant,

Hanserd Knollys.

THE TABLE

A



Admire, We are to admire the Wisdom of God, 19. The love of God, 21. The justice of God, 22. And the power of God. pag. 24. Agreement between Christ and the Jewish High-Priests.

B

*Baptism not one With Circumcision, proved from 8 grounds from P. 43. to P. 45. it is the first command after faith, 79
Baptism the way by which believers enter into Church fellowship, 103
The blessed condition of poor despised Saints, 116*

C

*Christ lifted up first in the preaching of the Gospel, 2.
Secondly in the hearts of believers. 5. When Christ may be said to be exalted in the souls of believers, 6. 7
Christ meat and drink, and how to believers, 7
Christ healing and covering to believers, 8
Christ the great High-Priest of his people, 3*

Christ

The Table.

Christ differs from the Jewish High priests by way of excellency,	12
Christ to be exalted as the alone High-Priest.	14
Christ Jesus a mighty redeemer,	24
Christ the alone Prophet of Saints,	37
Christ teaching as a Prophet considered under three heads,	38
How Christ teacheth now he is in heaven,	54
Christ commands sanctification and holiness,	82
Christ the alone King of Saints,	91
Christ opposeth the power of sin where he reigns,	92
Christ rules with free consent in the gracious soul,	93
Christ will reign as King notwithstanding the rage of men,	100
How Christ is to be lifted up, 110. 111. How he taught his people before he came in the flesh, 38. How he teacheth them now he is in heaven,	39, 51
Christ the wisdom of the Father,	19
Church of the Jews typical, and how they differ,	44
All Church ordinances should tend to edification,	104
Command of Christ, preach the Gospel, not mens fancies,	3
Comfort for afflicted souls,	11
Comfort for doubting souls,	ibid.
Comfort for the Saints,	13
Comfort for Saints who have Christ to be their Prophet,	103
Comfort for Saints who have Christ to be their King,	108
Comfort, the reason why some goe without it,	14
Conflict between the mind legally enlightened and the Law,	98
Conflict between conscience and the Law, and the spirit of	of

The Table.

of Christ, and the flesh, wherein it differs, 98, 99
 Consolation for poor sinners in that there is such a Christ
 lifted up, who is able to give life unto them, 116. A Curse
 pronounced against such as forsake the Lord, and follow men,
 96. A Curled and damned thing to forsake Christ, 27

E

Doctrine 2.

AN Evill and a bitter thing to forsake Christ the foun-
 tain, 26. Misunderstanding the covenant, what Evill,

49

The excellent properties of love to Christ. 1 It refuseth to
 receive satisfaction in any enjoyment beneath the Lord
 Jesus, 76. 99. 2 It is quieted and satisfied in the single en-
 joyment of Christ, 85, 3 It slightes all hardships that it
 meets withall for the name and sake of Christ, 86

The Excellency of it to the Saints; 1 It is of a knitting
 nature, 72. 2 Covers a multitude of sins, ibid. 3 is ever-
 lasting.

F

FAith, what it is, 54. what it is to live by Faith, unfold-
 ed under three general conclusions, from p. 75. How it
 overcomes the Devill,

76

Fiery Serpent, what,

111

Foolish, why the Virgins called so, Math. 25.

25

G

GOD laid sin upon Christ, 15. And there be condemned
 it, 16. General application.

113

How

H ow Christ made reconciliation and peace for his people, <i>ibid.</i> Wherein Christ and the Jewish High-Priests agree, and wherein they differ,	8,9
How Christ intercedes for his people,	19
How he teacheth now he is in heaven,	51

I ntercession the second part of Christs Priestly Office,	15
It consists of two parts, in them, for them,	<i>ibid.</i>
Ignorance, the cause of not dividing rightly between Law and Gospel, and it consists principally in five particulars,	42
Joy and consolation a fruit of peace,	35
Justice and severity of God manifested,	23
Justice of God pleads for believers,	22

T he Kingly power put in Israel after the flesh typical,	43
The Kingdome of Christ in, and over the Saints, both spiritual,	75
Knowledge of Christ brings men to know themselves,	52

L aws by which Christ rules in the hearts of his people;	
1 The Law of faith, 93. 2. The Law of love,	108.
3. The Law of meekness and humility, 95. 4 The Law of patience and contentedness, 96. 5 The Law of heavenly mindedness,	96
Live, how the soul lives in the want of the full enjoyment of God, 86. How God loved his from eternity,	18
Love of God free, full, everlasting,	20
Love	

The Table.

Love how it is manifest in six particulars, p.80

Love one great command of the Gospel, 85. Love manifested, 70. Love a command of Christ, 75. Love why called a new commandment, 89. Love what it is, 76

M

MAns righteousness what, 7. Mans wisdom cannot help to the knowledge of Christ, 33. The manner how Christ is to be lifted up, 110

Matter of Christs Kingdom, 104. Spiritual Mercy of God to be admired, 22. Miracles, how Christ works them at this day, 89. Matter, what Christ teacheth, Moses raised from the dead, and submitted unto under the name of Christ, 110

N

Why Christs commandment called New. 75

O

Obedience the fruit of faith, 54

Obedience when right, 72

Objections answered, 40

Offering of Christ what, 122

P

PPeace with God, the ground of a Christians joy, 34

Priests, the Saints made so by Christ, 35

Priviledge of the Jews & Christians, their difference, 46

Priviledges under the Gospel what, 49

Prophetical office of Christ. 37

R

R Econciliation, the first part of Christs Priestly Office,	15
Reconciliation and peace wrought by Christ,	34
Remedies against corruption oppressing the soul,	30
Remedies against temptations and tryals.	32
Resting in any thing beneath Christ, what an evil,	17
Righteousness of Christ only justifies,	6
Reasons why Christ should reign King in his Church,	
106, 107. Reasons why Christ is to be exalted,	71
Reasons why Christ teacheth self denyal,	from 66 to 70

S

S Aints upon the heart of Christ, in respect of love to them,	
10. Remembrance of them, 11. That there he will keep the	
Saints, why often sorrowfull, 19. What the Saints Song,	
14. Their condition glorious in another world, 36. Scripture	
the rule by which Christ teacheth, 42. Selfe-denyal in ten	
particulars Christ teacheth.	from 56 to 60

T

T Each, Christ teacheth his to believe, and to believe by	
faith, 82. Christ teacheth men to know themselves,	
54. He teacheth to know himself, 52. How to know Christ	
hath taught the soul, 70. Trouble, what is the Saints	
trouble,	30, 31, 32.

Use.

From Christ a Priest.

V Se 1, to admire God in his attributes,	19
Use 2, information of the sin and evill of those who	
for sake	

for sake the fountain, and dig cisterns to themselves, from p.
25 to 27. Use 3. Of exhortation, 1 To all to look to Jesus,
28. 2 To the Saints to hold fast the profession of their Faith,
29. Grounds of encouragement thereunto, 30. Use 4. of con-
solation in many particulars, from p. 33, to 36

Christ a Prophet.

Use 1. a Word of examination.

70, 89

Use 2. of consolation to Christians.

80

Christ a King.

Use 1. of information; they no Friends to Christ, that get
into his throne, and rule where he should.

107

2. They enemies to Christ that refuse to have him reign
over them.

108.

Use 2. To stir up spiritual people to come under the govern-
ment of Christ.

108.

Use 3. Consolation and joy for the Saints, who have such
a King,

109,

The general application of all.

Use 1. of examination whether Christ hath been thus ex-
alted in particular souls in the Nation,

114

Use of exhortation to the servants of Jesus in all things to
exalt him,

115

Conclusion; a Word of consolation to all in generall,
that there is such a Christ now exalted able to give life,

116. And to believers in particular, who enjoy blessedness in
him.

84

Wisdom

W
Wisdom of God should free the Saints 'from' care 20

Those who take the Kingdom and rule from Christ, are no
less then traytors to his royal crown and dignity, 106

Work of the Devill Christ destroys two ways, 92

Grace Summing

THE

EXALTATION

CHRIST,

The alone High-Priest of SAINTS,

CHAP. I.

John 14.

And as Moses lift up the Serpent in the wilderness, so it behoves the Son of Man to be lifted up.



THIS Text presents you with the exaltation of the Lord Jesus, and the manner of it.

Occasioned by a Discourse between Christ Jesus, and Nicodemus, from the beginning of the Chapter; these words being a part of that discourse, and they are the words of Christ, who is Truth It self, and cannot lye, the faithfull and true Whnells, the Alpha and Omega, the first and the last of all things, and heavenly mysteries of the Gospel.

The Text divided into two parts

In this Scripture you may be pleased to take notice of two particulars: First, an act to be done, *Christ lifted up*: Secondly, how it must be done, *Even as Moses lifted up the Serpent in the wilderness, &c.* I shall not meddle with that Title by which Christ is pleased to describe himself, (*the Son of Man*). I might note that Christ is the Son of Man, and so true and perfect Man, as well as God, Rom. 3. 4.

But

Christ exalted as the alone

But I shall rather pitch upon the main glorious Gospel-truth held forth in this Scripture, and the truck or conclusion is this.

Doff. That the Lord Jesus Christ now in the days of the Gospel, is to be lifted up, *even as Moses lifted up the Serpent in the wilderness.*

Christ is to be lifted up now in the days of the Gospel.

Note. 1. Christ is to be lifted up in the preaching of the Gospel.

2. In the souls of believers.

1. In the preaching of the Gospel; and that first for justification and life, as the alone Priest, Atonement and Peace-maker between God and his People.

2. He is to be lifted up as the alone Prophet to teach; as the alone King and Law-giver to his Church and People: And this is to be done both in the preaching of the Gospel, and in the hearts of Believers.

1. In the preaching of the Gospel Christ is to be lifted up for justification and life; this was the end for which Christ came into the world, John 10. 10. *I am come that ye might have life, and that ye might have it more abundantly.* O beloved, Christ came to give life to dead souls, John 5. 25. *The dead shall hear the voice of the Son of God, and they that hear shall live.* And this life Christ communicates to his. In giving his life to purchase life for his own, who were dead in trespasses and sins, Ephes. 2. 1. *And so freely and fully justifies all whom he intends to save,* Rom. 3. 24. And this justification, although free, through the redemption that is in Christ, yet we come to participate of that justification by faith, Rom. 3. 26, 27. And the preaching of the Gospel is the instrumental means in the hand of God, whereby Faith, Rom. 10. from ver. 14. to 17. *Faith cometh by hearing, and hearing by the word of God:* therefore Christ is to be exalted in the preaching of the Gospel, for justification and life, *that men acknowledging him, may have life by him.*

See this confirmed, Mat. 10. 27. *What I tell you in the dark, shall be in the light, and what ye hear in the ear, shall preach upon the house tops.* Note, what doth Christ tell his servants in the dark? He tells them that he is their life, and their light, their justification, reconciliation, and peace, and he tells them in the dark, in secret, that there is no light or life to be attained in any creature, or thing below the Lord Jesus; and Christ having called them to it, that they are to speak in the light, and to preach it upon the house tops, that is, publicly to make it known to all, that men through the blessing of God may come to the light of it.

This was the Commission Christ gave to his Disciples, to lift up himself as the alone justification, and life, in the preaching of the Gospel,

High Priest of Saints.

Gospel; see *Luke 24.47.* compared with *Mark 16.16,17.* In *Luke* the Text sayes, *And that repentance and remission of sins should be preached in his name among all Nations: And in Mark, Go preach the Gospel to every creature; he that believeth and is baptized, shall be saved, &c.*

John. In the first, remission of sins is to be preached; In the second, salvation through believing: and both these in Christ; remission of sins in the name of Christ, salvation and life through believing in Christ, who is the alone justification of believers; so that justification, remission of sins, &c. through Christ, is to be held forth to the view of the soul, that the soul who is a sinner, may by the power of God, come to see the Sea; that is, to see that remission of sins, that justification that is held forth in Christ, and so come to be made partaker of it: This you shall see further confirmed by a second word from Heaven, *Acts 5.20.* *Go, stand, speak in the Temple all the words of this life;* that is, all the words of the Gospel of Christ, the means God hath appointed by the workings of his Spirit, to discover life unto the Souls of men.

And secondly, as Christ thus requires it, so likewise the Apostles practise it: you shall ever find them exalting Christ: So the Apostle Peter, *Acts 4.12.* exalts Christ to the Heavens, above all, *Neither is there salvation in any other: for there is none other Name given under heaven among men; whereby we may be saved, but by the Name of Jesus.* (Hark you) beloved friends, here is Christ exalted, his Name above every Name, for the remission of sins, salvation: And thus is Christ to be exalted above all duties, creatures, every thing, *Acts 5.42.* *And daily in the Temple, and every House, they ceased not to preach and teach Jesus:* What did they teach and preach of Jesus? They preach Justification by Jesus, in opposition to all legall righteousness, *Acts 13.39.* *And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses:* This is the Sermon (beloved) the Apostle preached, *Jesus Christ dying and rising again, 1 Cor. 15.34.* *For I delivered unto you first of all that which I also received, that Christ died for our sins, according to the Scriptures: And that he was buried, and rose again the third day, according to the Scriptures.* This the Apostle Paul preached first of all unto them, justification and life by Christ, *Rom. 4.25.* *who was delivered for our offences, and raised again for our justification:* That he died for sin, and was raised again for justification, this is the first Sermon you see the Apostle preaches; and it is that he is ever endeavouring to make it more abundantly clear, to the Souls of the Saints, *Rom. 10.4.* *He is the end of the Law for righteousness, so all them that believe.* *Rom. 3.20.* *And that by the deeds of the Law there shall no flesh be justified.*

Christ exalted as the alone

justified. Galat. 2. 26. Knowing that a man is not justified by the works of the Law, but by the faith of Jesus; for by the works of the Law shall no flesh be justified. Thus, beloved, you see the Disciples of Christ, they cease not to teach and preach Jesus, that Christ is indeed the Messiah promised, Acts 9. 22. The very Christ, that he died and rose again for our justification, that the Saints participate of this justification and life by faith in his blood: Thus the Apostle Peter came preaching and exalting Christ for remission of sins, Acts 1. 31. Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance and remission of sins, according to Christs commission, Luke 24. 47. So is the Apostles practice, preaching peace by Jesus Christ, Acts 10. 36. who is Lord of all.

Note. And this they preached as the command of Christ, beloved, and not as the idle fancie of their own brain, as the servants of Christ are now charged by those ignorant of the righteousness of God, going about to establish a righteousness of their own, Rom. 10. 3. but beloved, they, and so we, that are the Ministers of Christ, thus exalt Christ, Preach Justification and Peace by Christ, by the command of God. So Acts 10. 42, 43. And he commanded us to preach unto the people, and to testify that it was he which was ordained of God to be the Judge of quick and dead, and to him all the Prophets give witness, that through his Name, whosoever believeth on him, shall have remission of sins: Note, beloved, this is the command of God. Where is it commanded? Why, Mark 16. 16, 17. he that believeth, shall be saved, that is, shall have his sins pardoned, his person justified, and so be everlastingly saved, that is, by faith the soul comes to eye it, and apply it, to see it, and to have it: For beloved, the word saved, implies all that free and full salvation held forth in Christ to Believers, which is a salvation from all their enemies, Luke 1. 74. That we should be saved from our enemies, and from the hands of all that hate us: but especially, and in the first place, that we shall be saved from sin, that we might through faith in his blood, receive remission of sins, be saved from sin; For this Jesus signifies a Saviour. See a blessed word, Matth. 1. 21. Thou shalt call his Name Jesus, for he shall save his people from their sins, and this salvation God hath commanded to be preached; this remission and salvation the Prophet witnesseth, Jer. 31. 34 speaking of the Covenant of grace, the Gospel covenant, he saith, For I will forgive their iniquity, and I will remember their sins no more; &c. and this remission of sin is to be preached among all Nations, beginning at Jerusalem, Luke 24. 47. and in some measure this hath, and shall be performed, Acts 13. 40, 47, 48.

2. Christ is to be exalted and lifted up, as in the preaching of the Gospel, so in the hearts of Believers, which I shall endeavour to speak a word unto, before I come to speak of Christs exaltation in his offices: I say, he is highly exalted and lifted up in the hearts of all that rightly beleeve in him: So the Apostle Paul desires to know nothing but Christ, and him crucified, 1 Cor. 2. 2. And indeed, beloved, he that rightly knows Christ crucified, knows enough: Therefore the same Apostle saith, Gal. 6. 14. *God forbid that I should rejoyce in any thing else, save in Jesus Christ, and him crucified.* Christ crucified is a Christians onely joy, onely delight: therefore the Apostle Paul prays, Rom. 15. 13. *That God would fill them with all joy and peace through beleeving,* and why? by beleeving the soul comes to enjoy this crucified Christ, and so justification and peace, Rom. 5. 1.

Question. But some may say, How shall I know that I do indeed exalt Christ in my soul?

Answer. First, Christ is then exalted in the Soul, when the Lord brings over the soul to look upon Christ as its alone justification. O beloved, then is the Lord exalted, when the soul comes to see that there is nothing but emptiness in it self, when the soul can through the power of God, cast down all at the feet of Christ and look upon all its own righteousness as dung and dross in comparison of Christ; so the Apostle Paul, Phil. 3. 7, 8, 9. the Apostle having in the 5 & 6. verses, laid down what he was once in divers particulars in his own righteousness, he amongst all the grounds, (as once he thought them grounds of comfort) one and not the least was, he walked as touching the Law blameless: But what things were gain, that is, I counted gain, and rested upon them, I now count them loss for Christs sake; yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and v. 9. and be found in him, not having my own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: O here is a soul exalting Christ above all, laying all his own righteousness low, even as low as dung and dross in comparison of Christ: O what saith thy soul to this, now man, woman, didst ever see thine own righteousness, or at least thine own unrighteousness? hath the Lord opened thine eyes to see a vanity, an emptiness in that thou once trustedst to? hath the Lord let forth a glimpse of his glory into thy soul; shining down in the face of Jesus? can you say, Yea doubtless, I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord. Is thy soul carried forth above, and beyond thy self to the Lord Jesus as thine alone righteousness? See Elay 45. 24, 25. Surely shall one say, in the Lord have I righteousness and strength, verse 25. In the Lord

Shall all the seed of Israel be justified, and shall glory. In the Lord Christ thou seeest thy justification, and in him thou gloriest; thou canst say, God forbid I should glory in any thing below Christ, Jer. 23. 6. This is his name by which he shall be called, the Lord our righteousness, the Lord our covering, our justification; this is thy ground, when thou canst look upon Christ as thy alone righteousness and justification, and so seeing an excellency in the knowledge of Christ in this particular.

2. A soul then exalts Christ, when it looks so upon Christ, as that it is carried with a principle of love after him, and it is by love as it were glewed and knit up to him: So the Apostle, Rom. 8. 35, 38. *Who shall separate us from the love of God? And when love constrains thy soul to follow God, 2 Cor. 5. 14. The love of Christ constrains us, and when love so glews and knits thy soul to Christ that thou takest him as the wife takes her husband, for better for worse, as we use to say: when thou canst follow Christ in all conditions, to tryall, prisons, death, nothing severs thee from him: when as with Abraham thou goest forth from thine own Countrey, thy sins, sinfull companions, and followest Christ, not knowing whether thou goest, whether to liberty or prison, that makes nothing with thee, Heb. 11. 3. By Faith Abraham obeyed, and went forth of his own Countrey, not knowing whether he went; this flows from faith, Gal. 5. 6.*

3. When the Lord Jesus is the alone delight and joy of thy heart; beleeve it beloved, if the soul exalt Christ rightly, he will be thy delight and joy, thou wilt be able to sing the song of Mary, Luk. 1. 46. 47. *My soul doth magnifie the Lord, and my spirit rejoiceth in God my Saviour; there will be joy and peace come in through beleeving, joy unspeakable and full of glory, according to Phil. 4. 4. Rejoyce in the Lord alwayes, and again, I say rejoyce, &c.*

4. The soul that truly exalts Jesus, is satisfied in the enjoying of him; and now the soul hath enough, when it hath Christ; let who will have the world, sin, pleasure, I have Christ saith the soul, a goodly portion; now the soul is fitted for any condition, come affliction, persecution, the soul glories in all, because it enjoys God through Christ in all, 2 Cor. 11. 30. after the Apostle had mentioned his afflictions, he concludes that he will glory in all; see Chap. 12. 9.

5. Lastly, when Christ is all, and in all to the soul, then doth the soul rightly exalt and lift up Christ, when it enjoys a fulness in Christ in the want of all things, and sees an emptiness in all things without Christ; this the Apostle could see and say, he is all and in all, Col. 3. 11. *Christ is all, and in all, he is the way, the truth,*

Christ our High Priest

Priests in all their administrations, typ'd forth Christ our High Priest.

1. The Office of the High-Priests it was to offer sacrifice for the sins of the people, *Exod. 28. 1. 29. Levit. 9.* from the 1. to the 7. verse; this hark Christ done, he hath offered sacrifice for sin; and herein Christ doth not only agree with those High-Priests in offering sacrifice for sin, but he differs also, excelling those High-Priests; for they offered sacrifice, it is true, but it was the flesh and blood of Creatures, a Lamb, a Ram, Goats, Bulls, &c. *Levit. 9. 34. Heb. 9. 13, 12.*

But Christ Jesus, he offered not the blood of Goats and Calves, but his own blood, *Heb. 9. 12, 14.* his own body, *Heb. 10. 10.* Christ hath offered himself a sacrifice, *Ephes. 5. 2.* Christ hath loved us, and given himself for us: an offering and a sacrifice to God, &c. so you see Christ exceeds in the very first, in the offering, in the Sacrifice; he offers his own body, his own blood upon the Cross a sacrifice for sin; and indeed those legal Sacrifices were but a type of Christ our sacrifice; and in themselves could not do away sin, but as they directed to Christ; therefore Christ is called the Lamb slain from the beginning, or from the foundation of the World, *Rev. 13. 8.* and *1 Pet. 1. 18, 19.*

2. The High-Priests by offering sacrifice were to make atonement and peace for their own sins, and for the sins of the people, *Levit. 19. 7.* Moses said unto Aaron, go to the Altar, offer thy sin-offering, and thy burnt-offering, make an atonement for thyself and the people. Chap. 15. 30. The Priest for the unclean woman, was to offer a sin-offering, and a burnt-offering, to make an atonement for her before the Lord: This was the end wherefore he went into the holy place, Chap. 16. 3. To make an atonement for the children of Israel before the Lord, vers. 34. This Christ our High-Priest hath done: hark you beloved, Christ our High-Priest hath offered sacrifice, and by his sacrifice he hath put away sin, made an atonement, that is, peace and reconciliation between God and man, *Rom. 4. 16, 12.* Being enemies, were reconciled to God by the death of his Son: Note, here is Christ reconciling by his death; Christ a sacrifice dying, and so reconciling; you shall see all along the Scripture, that it is Christ a sacrifice, Christ dying, that is our reconciliation, our atonement, and peace, *Ephes. 2. 13.* They which were sometimes afar off, are made nigh by the blood of Christ, ver. 14. he is our peace, ver. 15. having abolished in his flesh the enmity, &c. ver. 16. and that he might reconcile both unto God in one body by the cross, &c.

You see Christ hath made peace by his blood, having abolished in his flesh the enmity of the Law, made reconciliation by his Cross;

see

see Col. 1. 20. and making peace; how? through the blood of his cross; it is by the blood of his cross; by his death, wherein he offered himself a sacrifice for sin; that he hath made peace for all his people.

Note; in this also, that Christ our High Priest exceeds those Jewish High-Priests; Christ our High Priest hath indeed made peace and reconciliation for sin; he is our peace: and that the Jewish High-Priest could not do; their sacrifice could not make peace farther then the soul was led unto Christ; see Heb. 20. 1. The Law having but a shadow of things to come, can never, with those sacrifices that they offer, make the comers thereunto perfect; and ver. 4. *For it is not possible that the blood of Bulls and Goats should take away sin.* Christ hath done that which the blood of Bulls and Goats could not do, that which never a High-Priest in the world could do, he hath taken away sin, he hath made peace; and every believer receives the atonement from his hands, Rom. 5. 11. *By whom (namely Christ). we have now received the atonement.*

O beloved! What do your souls say to this? Christ hath wrought peace for every soul rightly receiving him; he hath done that which the Priest could not do, he hath done that thou thy self, couldst never have done, if the Lord help thee rightly, to look to him; and this he hath done in offering himself a sacrifice for sin, dying upon the Cross.

How should this inform poor creatures where to look for their peace and atonement? O do not look for it in duties, in tears, in professions; it is not crying, but dying that will take away sin; it is not tears, but blood that will make peace, Col. 1. 20. Heb. 9. 22. *Without blood there is no remission:* Believe it, if ever thou hast peace, thou must have it from a Christ dying, Rom. 8. 32. 34. *Who shall lay any thing to the charge of Gods Elect? it is God that is himself, who is he that condemneth? it is Christ that dyed, &c. He dyed for our sin, and rose again for our justification,* Rom. 4. 25. it is through him, who hath given himself a sacrifice for sin, that you must come to see your sin pardoned, if ever you see it pardoned.

O how do poor ignorant blind creatures deceive themselves! seeking peace where it is not to be found, in duties, tears, &c. They dig broken cisterns to themselves that will hold no water, (that is the reason they are so empty) compass themselves about with works of their own hindling, Isa. 59. 11. that is the reason they lie down in sorrow; they seek the living among the dead, that is, having consolations amongst dead works, and that is the reason they find it not; believe it beloved, if ever you enjoy true peace, it must be let into your souls by a dying Christ; if ever you are saved, it must be by dying of, and believing in the Lord Jesus, Isa. 45. 22.

3. The High Priest was to bear the names of the children of Israel in two places between his shoulders, Exod. 28. 12. So hath Christ born, not only the names, but the sins of his people also upon his shoulders; 1 Pet. 2. 24. He hath borne our sins on his own body on the cross. He which knew no sin, was made sin for us, that we might be made the righteousness of God in him; believe it beloved, whose sins and corruptions that so much trouble the souls of Saints, he hath borne them all himself, he himself bare our iniquities upon his own body.

4. The High Priest bare the names of the children of Israel on a breast plate of judgement, for a memoriall before the Lord continually: Exod. 28. 29. He bears their names, and judgements before the Lord, &c.

So doth Christ our High Priest; bear the names of his People; yea, their nature, and judgements upon his heart before the Lord continually: he presents them before his Father continually. Now Christ may be said to bear the names of the Saints upon his heart,

First, In his continually presenting them to himself and Father, (without spot) righteous, in his own righteousness, Ephes. 1. 25, 26, 27.

Secondly, In respect of their nearness unto him. Beloved, that that comes to a mans heart, comes near unto him: the Saints of God are as near unto him as his own heart: he that toucheth them, toucheth the apple of his eye: he that persecutes them, persecutes Christ, Acts 9. 4. O therefore, let men take heed how they persecute Christians; If were better a millstone were hanged about their necks, and they cast into the Sea, then offend or persecute the Saints,

But the Saints, whom the Lord hath, or shall call, are upon his heart, in respect of his love unto them. Beloved, the Elect were upon the heart of Christ from all Eternity: Ephes. 2. 4. That was the reason why he comes into the world, to take your nature, your sins, deliver you and a curse for sinners: It was his love. The Elect of God was so upon the heart of Christ from eternity: and he will give his heart blood before he will lose one of them. O what do your hearts say to this (dear brethren and sisters) is not here comfort for your souls? O thou art perhaps afraid whether Christ loves thee: this is the complaint many times of the gracious soul: but know this, you to whom God hath given faith in his Son, thou art upon the heart of the Son in respect of nature, in respect of love, he loves thee more then thou canst love him, for God is love, Joh. 4. 16. He hears thee upon his heart (poor soul) and what canst thou desire more? See Cant. 2. 6. See what Christ hath of his Church; chap. 4. 9, and 6. 3.

Thirdly, The Saints are upon the heart of Christ in respect of his remembering of them. The righteous shall be had in continual remembrance, Psal. 112. 6.

O how

High-Priest of Saints.

O here is comfort for the poor afflicted soule of the Saints! It may be you are under affliction, either externall or internall, and are ready to complain, as once David did, as if the Lord had forgotten to be mercifull, Psal. 13. 1, 2. What ever thy condition be, God hath not forgotten thee; no, no; thou art upon his heart, thou art near and dear unto him, thou art very precious unto him, he hath set thee as a seal upon his heart, and he cannot forget thee.

Object. But you will say perhaps, Will not God forget me when I forget him? I have a wicked deceitfull heart, that gives me the slip, when I come to Pray, and the Name of the Lord is not so precious upon my heart as I wish it were many times.

Ans. But God will not forget thee, Esay 49. 15, 16. Can a woman forget her sucking child, from having compassion on the son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have engraven thee upon the palms of my hands, thy wals are continually before me, &c. O blessed word, the Lord will not forget; thou art not only upon his heart, but upon his hands also, ever in his sight, his eye is ever over thee for good.

Fourthly, The Saints are upon the heart of Christ, and there he will keep them; Those which thou hast given me have I kept, and none of them is lost, &c. John 17. 12. Ah blessed word! able to bear up the spirits of the Saints, to whom God hath given faith; O you poor doubting Christians, who are sometimes afraid that your hearts will deceive you, and perhaps are ready sometimes to complain with David, I shall one day fall by the hand of Saul. So thou art ready to say, O this wicked heart of mine, O this proud, this stubborn heart of mine, I am afraid least all is nothing, and that I shall one day fall by it: O beloved, you (to whom God hath given faith) are upon the heart of Christ, and if thou canst but once see thy self there, it is enough, thou needest not fear thy falling. Dost think (man, woman) that Christ hath set thee there for nothing? No, no, he will keep thee there: it is true, were the power of standing or falling left to thy self, then thou mightest well doubt; but thou art kept by the power of God, through faith; 1 Pet. 1. 5. thou art preserved at, and in the heart of Christ; his love is so to thee, that he will not lose thee; none shall pluck thee out of his hands; he loving thee once, will love thee to the end, however some pretend a falling away from grace; after the soul comes truly to believe in the Lord Jesus, but it is but a vain fancy, and an imaginary conceit; for it is a part of the Covenant of Grace on Gods part, to keep thee from falling, Jer. 32. 40. I will put my fear into their hearts, and they shall not depart away from me.

Bibley

Elfishly, The High-Priests were to bear the iniquity of the holy things in a plate of pure gold on their fore-heads, before the Lord, always, that they might be accepted before the Lord, *Exod. 28. 37, 38.* So Christ bears the iniquity of the holy things of the Saints; the best Saint, I mean, the most holy is not able to perform any duty to God, but there is a great deal of sin in it, iniquity cleaves to it; now beloved, as Christ hath born all the rest of the sins of the Saints, so he bears all the sin, all the iniquity of the holy things of the Saints. O comfort for the Saints! thou canst not hear, nor pray, without sin. Why? Christ bears all the iniquity of thy holy things; he presents thy person, and Prayers to God without spot, *Ephes. 5. 27.* There is never a Prayer put up unto God in the name of Christ in faith, but Christ presents it, *Joan 16. 23. Whatsoever ye shall ask the Father in my name, it shall be given you.* See *Revel. 8. 3.* The Angel Christ Jesus stands at the Altar, having a golden Censer with much Incense, that he might offer it, or adde it to the prayers of the Saints. O beloved! here is a blessed word for the souls of the Saints; whether particular Saints or Churches: Christ adds to your prayers much Incense, the incense of his own merit.

Sixthly, The High-Priest was to go once a year into the most holy place, within the vail, *Exod. 30. 10. Levit. 16. 2, & 34.* compared with *Heb. 9. 7.*

So is Christ our great High-Priest, *Heb. 4. 14.* passed into the Heavens, within the vail, into the Holy of Holies, *Chap. 9. 12.* Neither with the blood of Goats and Calves, but by his own blood, he entred once into the Holy Place, having obtained eternall redemption for us: What doth Christ there? why beloved, as he hath made peace and reconciliation for his people, so he is entred in within the vail to make intercession for them, *Heb. 7. ver. 25.*

The second particular is, wherein Christ and those High-Priests Christ excels differ, wherein Christ excels them: It is true, that the Jewish High-Priests, In all these Christ excels them, for they were but the Type, Christ the substance.

1. Christ exceeds those High-Priests, as he was the Son of God, *Heb. 4. 14.* Seeing then that we have such a great High-Priest, Jesus the Son of God, let us hold fast our profession, *Chap. 5. 5.*

The Jewish High-Priests were Aaron and his sons, *Exodus 28. 16. Numbers 18. 1.* but Christ our High Priest is the Son of God. He was declared to be the Son of God with power, by his Resurrection from the dead, *Rom. 4.*

2. They offered the blood of Bulls and Goats, of Lambs and Rams, as you heard, *Heb. 9. 12, 13.* but Christ offered his own body, and

High-Priest of Saints.

13

and his own blood *vers. 14. Chap. 10. 10.* He offereth a better sacrifice, having obtained a more excellent Ministry; by how much also he is a Mediator of a better Covenant established upon better promises *Heb. 8. 6.*

3. They first offered for their own sins, and then for the sins of the people: *Levit. 9. v. 7.*

But Christ our High-Priest offered himself a sacrifice for the sins of his people onely: for he had no sin of his own, there was no sin found in his mouth: he was the innocent, harmless Lamb of God slain without spot, or blemish: *Heb. 9. 14.* He offered himself without spot or without fault to God. Herein Christ wonderfully exceeded the High-Priests: they, it is true, had holy garments, *Exod. 28. 2.* typing forth what holiness it was meet a High-Priest, a Peace-maker should have; likewise typing forth that perfection of holiness which was in Christ: he was the perfection of that type, see *Heb. 7. 26.* For such an High-Priest became us, holy, harmless, undefiled, separate from sinners, made higher than the heavens: the High-Priest had holy garments, Christ is holiness itself. Beloved, here was a meet sacrifice to be offered for poor sinners: had he not been such a one, he could not have taken away sin, therefore such a one became us.

4. The High-Priests they offered many sacrifices; once every year they went into the holy place: *Exod. 30. 18. Heb. 10. 3.* But Christ our High-Priest, offered himself once for all: *Heb. 10. 10.* By which will we are sanctified, through the offering of the body of Jesus Christ once for all; and after he sat down on the right hand of God; a wonderfull Gospel mystery! under the Jewish Priests, there was a remembrance of sin in the consciences of the sinners, though not godly; for that ministration could never take away sin, *Heb. 10. 11.* that is, never take away the everlasting guilt of sin; they went under those sacrifices, but present pardon, and so present peace, every new sacrifice being a new remembrance of sin. But by Christ our High-Priest, who hath offered himself once for all: and by that one sacrifice, we have obtained eternall redemption, *Heb. 10. 11.*

Object. Had not the believing Jews eternall redemption by Jesus Christ under the legal Priesthood?

Ans. It is true, they had it by that Priesthood they had it not sealed to their souls at once. But had their peace coming in by those sacrifices, there was ever conscience of sin, a remembrance of sin, if they had had everlasting pardon come in by one sacrifice, there need not so have been an offering for sin again, *Heb. 10. 1. 2.* but we under the Gospel, who believe, have obtained everlasting redemption, that is, see all our sins past, present, and to come, done away,

one

the sacrifice, so that now there remains no more conscience of sin, Heb. 10. 1. that is, sin doth not lie upon the conscience of believers unpardoned, but they see all done away in Christ.

2^d. This may inform you of the reason why so many poor creatures go without comfort: they have their comfort by sins, as we use to say; namely, when they can pray well, and their comfort comes in from their duties; an argument of a legall spirit. They pray to get peace from hence: these things will never make you perfect, that is, bring you perfect and true peace; but Jesus Christ, who is the same yesterday, to day, and the same for ever, brings in true and perfect peace, eternall redemption to the souls of his people.

3^d. The legall High-Priests were but for a time, till Christ; but Christ our High-Priest is an everlasting High-Priest, a Priest for ever after the order of Melchisedeck, Heb. 1. 5, 6. v. 20. Melchisedeck was without beginning that is known, and without end; so is Christ without end, Heb. 7. 3. Hence it is, that all that ever Christ (as he is a High priest) hath purchased for his people, is like himself, everlasting, everlasting reconciliation, everlasting life, &c.

6th Lastly, the High-Priest entered into the holy place, within the vail once a year: namely, into a worldly Sanctuary, indeed a type of Heaven, Heb. 9. 1, 2, 4. but Christ as he hath obtained a more excellent Ministry, Heb. 8. 6. so he is not entered into the holy place made with hands which are the figures of the true, but into heaven it self, now to appear in the presence of GOD for us, Heb. 9. 24. O blessed word for believers! Christ our High-Priest is entered into the very heavens, to appear for his people, as he undertook to bear their sins, and now their debts, so he now ever appears personally for his people; and thus you see beloved that Christ is our great High-Priest, and therein he not only answers the Legall High-Priests, but also exceeds them.

The second particular to be considered, is, that Christ Jesus as he is Priest is to be exalted and lifted up in the dayes of the Gospel; and that both in the preaching of the Gospel & in the hearts of his people.

1. In the preaching of the Gospel, Christ is to be exalted as the alone High-Priest, the atonement, peace-maker, and reconciliation, between God and man, and that in opposition to all legall ceremonies, or peace sought for in a legall way: beloved, thus Christ was exalted in the dayes of the Apostles, Acts 10. 36. Peter came preaching peace by Jesus Christ; and in the Epistle to the Hebrews, it is the main work of the Spirit of God, to discover, yea to exalt, to lift up Christ, the alone High-Priest, holding forth his dignity, the excellency and majesty of his office.

And

And this was received alwayes in the hearts of the Saints; **our High-Priest, Christ our peace**, **Reconciler** as he is our peace, etc.
Now to speak more particularly of the **Principally** office of Christ;
it consists in these two particulars, partly in **Reconciliation**, partly
in **Intercession**.

1. In **Reconciliation**, that is, in reconciling God to man, and
man to God. Now it is true, God was ever reconciled as his Elect
in his Son from all eternity, for he loved them in his Son, **John 17. 26.**
from before the foundation of the world; he never looked upon
them but in his Son, yet so, as with relation to his Jewish working
people. Beloved, this was the great design of God in sending Christ
into the world to make peace and reconciliation, **1 Cor. 5. 20.** To wit,
that God was in Christ, reconciling the world to himself, namely the Jews
(amongst the Gentiles, who were alwayes counted for the world, see
Rom. 11. 11, 12, &c.) not imputing their sins, **2 Cor. 5. 19.** This was the great
work God had to do in the world, which he manifested in great
mystery of godliness, **1 Tim. 3. 16.** God manifested in the flesh, the

And this Christ hath done (beloved) he hath perfected it; and
finished it: see **2 Cor. 5. 18.** and all things are of God; who hath re-
conciled us to himself by Jesus Christ also **Rom. 5. 10, 11, 12.** **2**
17. Wherefore in all things it becometh him to be made sign upon his
them, that he might be a mercifull and faithful High-Priest, in things
pertaining to GOD. Why? to make reconciliation for the sin of
the people; a blessed word for all believers. God hath reconciled us
to himself in his Son; God is at peace with them; this you see and
wherefore Christ came into the World, to make peace for all Nations,
and to give life unto them: hence it is Christ said, **John 14. 27.** I am
come that ye might have life, and that ye might have it more abundantly;
hence it is, that the Gospel of Christ is called the Gospel of peace,
Ephes. 6. 15. and the glad tidings of peace, **Mat. 24. 14.** the substance of
the Gospel is a Covenant of Peace, **Isa. 54. 10.** **Isa. 47. 15.** God is a
God of Peace, and in peace with believers, **Rom. 5. 1. 2.** **1 Thes. 5. 13.**
and Christ is a Prince of Peace, **Isa. 9. 6.**

Thus you see (beloved Christians) what peace and reconciliation
here is wrought by Christ for all believers; a Gospel of peace; a Cove-
nant of peace; a Gospel of peace; God hath reconciled us to himself
through his Son, for he is our peace; who hath made both one; and
broken down the middle wall of partition; and made us Gentiles
one with the Father through faith, having abolished in his flesh the
enmity; to make to himself of two one new man; for working
peace, that he might reconcile both unto God in one body by the
crosse.

The second thing considerable is, the manner how he makes this peace, and that is first in bearing their sins. 2. In laying down his life and blood. In bearing their sins, beloved, Christ bears all the iniquities of all his people; *Isay. 53. 4, 5, 6.* surely he hath born all our griefs, and carried our sorrows; he was wounded for our iniquities, and bruised for our transgressions; the chastisement of our peace was upon him, and with his stripes we are healed; and the Lord hath laid on him the iniquity of us all. *1 Pet. 2. 24.* Not only God laid sin upon Christ: Secondly, Christ bare them: Thirdly, these God condemned them.

God laid sin upon Christ. All we like sheep have gone astray; but he hath laid on him the iniquity of us all, it is all laid upon Christ, so that now the sin of all the Elect, becomes the sin of Christ, they are laid upon Christ; *Heb. 9. 28.* he became sin for us, that we might be made the righteousness of God in him; *1 Cor. 5. 21.* For he hath made him to be sin for us, who knew no sin; that we might be justified by his blood.

Christ bare the sins of his people. God did not onely lay sin upon Christ, but he bare it; *1 Pet. 2. 24.* he bare our sins, on his own body on the Cross, and so hath born our grief, and carried our sorrows in this his the way beloved; by which Christ hath made peace for his people in bearing their sins; there was no other way left for reconciliation between God and man, *John 1. 29.* but God must be reconciled to us, so he might bear our sins, and so our griefs and sorrows, so he might be bruised for our iniquities, and that the chastisement of our peace might be upon him.

God condemns sin, and Christ now bears not onely sin, but justice for sin; Man sins; Justice is offended, and that must be satisfied; as Christ steps in, he takes the blow, he becomes surety for sinners; stands in our room, and pays the debt; see *Rom. 8. 3.* For what the Law could not do, in that it was weak through the flesh, God sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Now beloved, God did not onely lay sin upon Christ, but Christ bore it, and then God condemns it; where God finds sin, there he condemns it; God condemns the sin of his people in the death of his Son; *1 John 3. 9.* whosoever is born of God, he keepeth himself from sinning, and his sinfulness is not seen.

O what doth thy soul say to this dear Christian! before ever thou couldst be reconciled to thy God, Christ Jesus must bear all thy sins, and the condemnation of them in his own body.

O feeble man, what a list of thy sins were to thy Saviour, if thou hast any interest in him; follow him to the mount of Olives, see him in his agony, *Luke 22. 44.* sweating drops of blood, great drops of blood, trickling down to the ground; this was the weight of thy sin laid upon thy Saviour, before ever thy peace was purchased; see him

him

him upon the Crosse (bearing thy sins and my sins, man, woman (if we have any interest in him) and the condemnation of them) crying out, *My God, my God, why hast thou forsaken me?* Beloved, it went heavy with our Saviour.

Use. Learn hence to take heed of sin, doe not take delight in any sinne; truly beloved, if you love the Lord Jesus, you cannot love that which was such a heavy burthen unto him. O beloved, how should justified saved persons take heed of sin, of every sin! the least sin that thou canst imagine, took hold on Christ, as well as the greatest; O therefore take heed of pride, of anger of foolishnesse, vanity; the least sin is much unbecoming Christians: O beloved, how seasonable comes in that earnest exhortation of the Apostle, *Rom. 12. 1. 2.* Christ having given up himself for your sins, that *you give up your selves, your souls and bodies, a holy, living, acceptable sacrifice to the Lord!*

2. As Christ hath made peace in bearing the sins of his people, so also in laying down his life and blood for them; beloved, before ever there could be peace and reconciliation made, Christ must die for it, give his life and blood for it; all those ceremoniall sacrifices under the Law were a type of a dying Christ; hence it is that he is called a *Lamb slain from the beginning*; beloved, Christ having undertaken to become a High-Priest, a peace-maker between God and man, nothing lesse then his blood could do it; *Heb. 9. 22. without blood there is no remission*: no justification without blood; Christ dying is a Christians justification; *Rom. 5. 9. being now justified by his blood, we shall be saved &c. no purging of sin without blood, Heb. 9. 14. how much more shall the blood of Christ who through the eternall spirit offered himself, purge your consciences from dead works to serve the living God!* *Revel. 1. 5. who hath loved us, and washed us from our sins in his own blood, &c.* there is no pardon, and so no peace without blood, *Heb. 9. 22.* Thus beloved you see that all must be done by blood, and by the blood of Christ too; the blood of all the creatures in the World, nay, of all the men in the World, was not able to redeem, to make satisfaction for one soul, nay for one sin; nothing lesse then blood of Christ could do it, *1 Pet. 1. 18, 19. silver, and gold could not do it; the blood of creatures could not do it, Heb. 10. 5. It is not possible that the blood of Bulls and Goats should take away sin.*

Object. But some may say, that God had never any thing against his Elect; he ever loved them from eternity, *Jer. 31. 3. I have loved thee with an everlasting love. Ephel. 1. 4. he chose us in him before the foundation of the world.*

Answer. True, God ever loved his Elect, and ever intended mercy
C and

and love unto them; yet he so loved them as with relation to the death of his Son; and from everlasting determined to satisfy his justice; to take away sin, and work peace by the death of his Son; and the truth is, that God had as really an eye to the death of his Son, from all eternity, and saw it as actually then, as if Christ had then suffered; see *Ephes. 1.4.* *He chose us in him from before the foundation of the world;* in him, with relation to his death, to his making satisfaction for sin; not that God could not have made the Saints at once, and have saved them presently, and never have suffered them to sin; but this is the way, God in his wisdom appointed to manifest his mercy on the vessels of mercy, and his justice on his enemies; so that now beloved, God having appointed this to be the means to bring sons to glory, there could never have been any remission, any peace, but by a dying Christ; therefore he is called, *a Lamb slain from the foundations of the world,* *Revel. 13.8.* and indeed, Christ was as a Lamb ever slain in Gods account, and he beheld all things as and saw both the work of creation, redemption, and glory of his Saints from all eternity.

The second part of *Christs Priestly Office*, consists in his intercession at the right hand of the glory of his Father, *Rom. 8.34.* *who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* *Heb. 7.25.* *He ever liveth to make intercession.* Beloved, this is one part of *Christs Priestly Office* to intercede for the Saints.

Note beloved, Christ intercedes, 1. In the Saints. 2. For them.

1. In them *Rom. 8.26,27.* *The Spirit it self, (to wit of Christ, Gal. 4.6.) maketh intercession for us, or, in us, according to the will of God; that is, God by his Spirit, helpeth us to ask things according to the will of God; for we know not what we should pray for as we ought, but the Spirit helpeth us &c.*

2. He maketh intercession For us also, he ever liveth to make intercession. O blessed word for the Saints! he maketh intercession for every particular Saint, he maketh intercession for his Churches for us, saith the Apostle, and through him it is *we have access with boldness unto the Father.*

Object. But some may object; Did not Christ make satisfaction, peace, and reconciliation, when he died upon the Crosse, when he said, *It is finished?*

Ans. It is true that Christ in his Death and Resurrection finished the work of mans justification, *Rom. 5.9.* *being justified by his blood;* and he made peace and reconciliation, *Coloss. 1.20.* *having made peace*

peace by the blood of his Crosse. But we are not to understand by Christs interceding any new Act of Christs done, either in way of satisfaction, or justification: neither are we to understand that Christ sits in Heaven pleading with the Father in words, as a Counsellour pleads a cause before the Judge; but Christ is in Heaven with the Father at his right hand, that is, in glory with him, presenting our persons; and in presenting our persons, all our services, in his own person: not by any new act of doing, but by the worth of his merits, the excellency of his person, the neer relation of the Saints to himself, viz. members of his body; so that now God cannot look upon the Son but he must behold the Saints in him, he having so neer a relation to his Father, both by his personal presence, and the excellent worth of his merits (*whose blood speak better things then the blood of Abel*) Heb. 12. 24. *he continually makes intercession to God for the Saints*, Esay 53. 12. *He hath poured out his soul to the death, and he was numbred among the transgressors; he bare the sins of many, and made intercession for the transgressors.* Here you have the whole Priestly Office of Christ, 1. *Bearing sins*, and so working peace. 2. *Making intercession by that means for transgressors.*

Use. If so that Christ Jesus is to be exalted, and lifted up as the alone High-Priest in the dayes of the Gospel, hence will properly arise four words of application. 1. A word of *Admiration*. 2. A word of *Information*. 3. A word of *Exhortation*. 4. A word of *Consolation*.

Use. First, A word of Admiration: O what cause have the Saints to admire God, who hath manifested himself in his Son; I say to admire him. 1. His *Wisdom*. 2. His *Love* and his *Mercy*. 3. His *Justice*. 4. His *Power*, all manifested in his Son, to and for the good of Sinners, whom he maketh Saints.

1. How should the Saints admire his wisdom? Truly beloved, the wisdom of God as in other things, so in this particular (*making peace by the blood of his Son*) is very admirable; the wisdom of God wonderfully appeared in the whole work of God, with relation to the creation. Job 37. 14, 15, 16, c. 38. 4. &c. and this the Saints should be acquainted with, that their hearts might admire him.

But the redemption of the Saints is much more admirable; for beloved, this was Gods end in making a world, that he might set forth his wisdom in the redemption of the Saints, Esay 40. The Lord speaking as it seems, with relation to the coming of his Son a Saviour, ver. 11. *he shall feed his flock like a shepherd, and gather his lambs in his arms*, &c. he saith, ver. 13. *who hath directed the Spirit of the Lord, and who was his Counsellour? with whom took he counsel, and who instructed him?* &c. certainly none beloved, there

was none to do it; for he determined his whole work, both of creation and redemption, before all things: if there had been any thing then for any of the sons of men, who could have invented such a way, such a means of recovering, and reconciling of fallen man? truly none but the God of wisdom, and therefore *Christ* is called in Scripture the *wisdom of God*, Luke 11.49. 1 Cor 1.21. *we preach Christ the wisdom of God*, &c c. 2.7. *But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began.* Note, beloved, the Lord Jesus Christ, the wisdom of the Father, him in whom the Father manifests his wisdom, was ordained before the world began, Ephes. 3. 10, 11. it is called the manifold wisdom of God.

Well may it be called manifold; for it is infinite, there is no numbering of it, Psal. 47. 5. *great is the Lord, and of great power, of his understanding there is no number.*

How should this take off from the Saints all cares and fears concerning the things of this world? he who is infinite in wisdom, wisdom it self hath taken care for thy soul, for thine eternity. Doubt not, but rest upon him, his wisdom shall be for thee; he will so order, and dispose of all thy actions, as shall be most advantageous for his own honour, and thy good. And know this, that nothing comes to passe but by his wise disposing hand of grace: nay, he is made unto thee that beleevest, *wisdom*, 1 Cor. 1. 30. O admirable mercy, that the God of wisdom, should not only, wisely contrive a way for the reconciling of sinners to himself, but should become their *wisdom*! he is made to us *wisdom*; admire at this, all ye sons and daughters of God; what? God himself become your wisdom? then truly thy folly shall not harm thee. O thou art ready to say, I am so foolish, so ignorant, &c. O poor soul, it matters not, it is mercy thou seest thy folly; for the truth is, thou *must be a fool that thou mayst be wise*, 1 Cor. 3. 18. & 4. 10. that is, thou must renounce all thine own wisdom, as folly; for it is self wisdom, that is the greatest enemy to Christ. Therefore let no man deceive himself: *if any man amongst you seem to be wise in this world, let him be a fool that he may be wise.*

2. What cause have the Saints to admire God in Christ for his love? O admirable love! what? God to give his Son to become a propitiation for the sin of sinners? Is not this rich grace and mercy? for God to take upon him the nature of man, and the sins of men, to make peace and reconciliation for men? what soul can behold this love, this mercy, and not stand admiring in the enjoyment of it?

Beloved, this love of God manifested unto men, it is *Free, Full, Everlasting Love*; It is free without desert; there was nothing in man

man for to procure it; he hath loved thee freely, poor soul, *Hos. 11. 1. I will heal their back-sliding, I will love them freely, for mine anger is turned away.* Beloved, God loved freely, for he loved his before they were, *Ephes. 1. 4.* he loved them freely, for he loved them when they were sinners, *Rom. 5. 8.* the manifestation of it is free; for it is not of him that willet, nor of him that runneth, but of God that sheweth mercy, *Rom. 2. 16. 1 Cor. 1. 27.* he manifesteth it unto them, when they would none of it; when men had rather keep their sins then receive Christ as a Priest, and an atonement: so Paul, *Acts 9.* the Lord meets him, and over-powers him, when he was going in a way of persecution: as it is in *Esay 65. 1. I am sought of them that asked not for me, and found of them that sought me not, &c.* God first seeking and finding, causes the creature to seek after God.

2. It is full of grace and love, great love, *John 3. 16.* God so loved the world, that he gave his Son, &c. O unspeakable love, that nothing less then the Son of God can serve for a gift! and truly beloved, nothing less could have done the deed, and therefore nothing less could be given from a God of love, who intended in his gift to do good to man, *1 John 4. 10.* Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; and herein is the love of Christ manifested, to become a Priest, a Sacrifice, to lay down his life for sinners, *John 15. 13.* Greater love then this hath no man, that a man lay down his life for his friends. Here is great love, love to be admired of all the Saints.

3. This love of God manifested in the Son, is everlasting love, *Jer. 31. 3. I have loved thee with an everlasting love, therefore in loving kindness have I drawn thee.* Hark you, (beloved friends) God hath loved his people from everlasting, and he will love them to everlasting, *John 13. 1. Having loved his own, which were in the world, he loved them to the end, that is, for ever.* Hence it is that the kindness of God is called everlasting kindness, *Esay 54. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, &c.* His mercy is everlasting mercy, *Psalms 100. 5. For the Lord is good, and his mercy is everlasting, and his truth endureth to generation and generation.* His Covenant made with thee who art a believer, is an everlasting Covenant, *Esay 61. 8. I will make an everlasting Covenant with them saith the Lord, a Covenant that shall not be removed, Esay 54. 10. Neither shalt thou depart out of it, Jer. 32. 40.* And hence it is that the joy of the Saints shall be everlasting; for indeed, were not Gods mercies, Gods Covenants, &c. everlasting, there could be no true joy, but this is that which occasioneth true and everlasting joy, and consolation; *2 Thes. 2. 16. Not our Lord*

Jesus Christ himself, and God, even our Father, which hath loved and given us everlasting consolation, and good hope through grace, &c. Note, beloved, here is everlasting consolation flowing from the love of God; and truly the consolation could not be everlasting, were not that love communicated through grace everlasting. Here is admirable mercy, admirable grace, *free, full, everlasting.*

3. The Saints have cause to admire God in his *justice*; for beloved, those two attributes of God are admirably exalted in this one particular, giving Christ reconciliation between God and man; his love and his mercy is exalted, in that he to accomplish his own end in a way of grace, gives his own Son to become an offering for sin, to this very end and purpose, to reconcile and save sinners, *John 3. 16. 2 Cor. 5. 19.* Such was the love of God from all eternity, that nothing could hinder this design of grace. The Jews that had a hand in putting Christ to death, shall have a part in that mercy and grace purchased by his death, *Acts 2. 37, 38.* For they did nothing but what God in his Counsel had determined, *Act. 4. 28.*

Now as the mercy of God was herein admirably exalted to men, so is his justice, his severity also, *Rom. 11. 12. Behold therefore the goodness and severity of God, &c.* Behold, here is goodness and severity, mercy and justice to be admired.

First, the mercy of God is here admirably manifested, in freely choosing some; and secondly, his justice in leaving others: First, *His mercy in choosing some in his Son, to life and glory, Rom. 9. 23, 24. That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, &c.* here is the mercy of God wonderfully made known unto the sons of men: And note that this mercy was never manifested but in a way of justice; justice must be satisfied for mans transgression: now that God may shew mercy without any wrong to his justice, he gives his Son to take upon him mans sin, and to suffer for the sins of his people, that so mercy and justice might meet together. An admirable work of grace, where God shews mercy, and his justice is satisfied. Never any mercy to be expected, but where justice is satisfied: it is in vain for thee, O man, to expect mercy out of Christ; there justice is satisfied; if ever thou hast mercy, it must be there; therefore Christ calls, *Mat. 11. 21. Come unto me, &c.*

Now, beloved, the Saints may admire at, and rejoyce in the justice of God; for the justice of God is for every beleever, and is as ready to plead for them, as the mercy of God. A Creditor that is honest, he will be ready to acquit, and clear the principal when the surety hath paid the debt and made full satisfaction, and to declare that he

hath nothing against him : it is true, the surety may pay the debt, and the principal not know it, and he may be afraid, and troubled ; but when the surety shall come and tell him that the debt is paid, and the Creditor satisfied : and when the creditor shall send his bond and discharge under his hand and seal ; now this satisfies the man, and now he is clear, and comforted, now he walks boldly.

So it may be with the poor soul ; Christ hath paid thy debt, he hath satisfied the justice of his Father ; but perhaps thou wantest the assurance of it : Beloved, to whomsoever the Lord hath, or shall give faith, there it is sure ; the Lord hath sent his Ministers to proclaim it to your souls, *That whosoever believeth shall be saved* ; and here he hath sent his Word to confirm it unto you, and if that will not satisfy, thou shalt have his seal too, *Ephes. 1. 13.* And justice is now ready to plead for such a soul, to acquit him, *I am satisfied, I have nothing against him ;* and so justice is thine, and for thee, who (indeed) beleevest.

2 The justice of God is manifested in leaving others in a lost condition ; herein is the severity of God admirably manifested ; especially to the Saints ; see Rom 9. 12. *What, if God willing to shew his wrath, and make his power known, endured with much long suffering the vessels of wrath made up to destruction ?* See Chap. 11. the elect obtained mercy, the rest were hardened. O how should the Saints admire at this justice ! what ? God to leave so many in a hardened-blind-perishing condition, and shew mercy to me ! O wonderfull ! what should God see in me more then in such and such hardened ones ! What ! God shew mercy, perhaps to one, and leave twenty, a hundred, in a hardened lost condition, and shall I be one of the small number ! O beloved, how will the due consideration of this mercy and justice, this goodness and severity of God, set your souls a work to admire God, & to praise him ! this is the new song of Saints, Rev. 5. 9. *And they sung a new song, saying, Thou art worthy to take the Book, and to open the seal thereof ; for thou hast redeemed us to God by thy blood, out of every kindred and tongue, and people and Nation :* O this is that which will set thy soul a praising God indeed, when thou shalt see peoples, tongues, Nations left, and thou taken out of them ; some taken, perhaps one or two out of a family, others left ; one or two out of a generation, others left ; some few out of a City, a Nation, and others left. O beloved, the due consideration of this one thing, will occasion your souls to sing that song, that none else could ever learn, Rev. 14. 3. *They sung a new song, and no man could learn that song, but they which were redeemed from the earth (called out from earthly men) from Nations, peoples, tongues, &c.*

4 The Saints have cause also to admire the power, the almighty power

power of God, working salvation for them; he doth declare himself himself to be the Almighty God, able to do whatsoever he pleaseth; he is able to save, he is able to work salvation for his people which way he pleaseth, and the power of God is manifested in Christ, working salvation for his people; see Esa. 63. 1. I that speak in righteousness, mighty to save; behold, the Lord Jesus is called the mighty God, Esa. 9. 6. & a mighty redeemer, Prov. 23. 11. and their redeemer is mighty, he shall plead their cause, &c. and truly beloved, he had need be mighty, for he hath undertaken a mighty work; the redemption and salvation of sinners; and this appears to be a mighty work.

1. Because none else could do it; beloved, God hath done such a work for his people, that no creature, nor created power in Heaven or earth could do it, Esay 45. 21. *There is no God besides me; a just God and a Saviour; there is none beside me; none can save beside God, Hos. 13. 4. There is no saviour besides me; therefore in vain is salvation hoped for from the mountains; truly in the Lord our God is the salvation of Israel, Jer. 3. 23. Beloved, it is in vain to look for salvation from the hills and mountains, from creatures, or any thing beneath the Lord Jesus. There is none other name given under heaven whereby we may be saved, but by the name of Jesus, Acts 4. 22. O beloved, how should the Saints praise God, and admire him for that great and glorious salvation he hath wrought for his people; this is the song the Saints sing unto his praise, Rev. 7. 10, 11, 12. And they cryed with a loud voice, Salvation to our God, &c. blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever, &c. They sing forth Gods saving power; who is a God able to save after this manner?*

2. It appears to be a mighty work, exceeding the work of the Creation, or any of the rest of the works of God, if we consider the severall circumstances, or concomitants thereunto appertaining. Beloved, the Lord made the World with his Word, *he spake the word and it was done*; but it was not a Word that could save man being fallen; no, no, beloved; there is more to be done; first, God must take upon him the nature of man, that is, *the seed of David*, Rom. 1. 3. *of Abraham*, Heb. 2. 16. he must bear the sins of sinners, 1 Pet. 2. 24. and their curse, *being made a curse for them*, Gal. 3. 13. and their condemnation, Rom. 8. 3. and to effect this great work of mans salvation, *He that was in the form of God, and thought it no robbery to be equall with G O D, was found in the form of a servant, became obedient to the death, even the death of the Cross*, Phil. 2. 6, 7. Here is a great work before mans salvation is accomplished: was their ever the like work wrought by God, greater then the Creation? there a word doth it;

here

here must be blood, not of an ordinary man, but of the Son of God; greater then the destroying or building of Nations, or Kingdoms; there a word doth it, *Jer. 18. 7, 8.* here must be blood, *Heb. 9. 22.* Thus you see, beloved, the admirable power of God, manifested in this work of reconciliation.

Use 2. If Christ be the alone High-Priest, the alone Reconciler and Peace-maker betwixt God and man, as you have heard he is, *1 Tim. 2. 5.* *There is one God, and one Mediator between God and man, the man Christ Jesus.* Then here is a word of Information, to inform us of the vanity and folly of those that create to themselves other grounds of peace and comfort besides Christ.

Note first, That there are many that do thus create to themselves other grounds of comfort, other Saviours besides Christ, notwithstanding the Lord hath said, *There is no other name given under heaven whereby you may be saved:* yet believe it, many there are, that rest upon duties and performances, and make that the ground of their consolation, *Jer. 2. 12, 13.* *They have forsaken me the fountain of living water, and have digged unto themselves cisterns, broken cisterns that will hold no water,* My people, that is; not only mine by creation, but by profession; yet they forsake me, and dig cisterns to themselves: how do men love to draw water out of their own cisterns? to create comforts to themselves, to kindle sparks of their own fire, until the Lord bring them off from it. *Matth. 25. 1.* There were five wise Virgins, and five foolish; the foolish have lamps, a profession, and in that they rest, without oyl, that is, Christ his Grace and Mercy: and note, Christ saith the Kingdom of Heaven is like ten Virgins; and it may be the state of the Church, for all that I know; men shall content themselves that they are members, and boast themselves, and comfort themselves in it, with a name of Christians, a name that they are alive, and yet are dead: therefore it nearly concerns you, beloved, to look to it: it is not enough that you hear, profess, pray, or be members of Churches, unless Christ be yours; there is nothing else can make peace but the blood of the Covenant; and many there are that shall deceive themselves.

2. See the sin, the evil of trusting upon any thing beneath Christ.

1. It is a vain and foolish thing; therefore the five Virgins, *Mat. 25.* are called *foolish Virgins*; and well might they be called foolish; they content themselves with Lamps without Oyl: How long is that Lamp likely to burn that wants Oyl, think you? so that Professor, that wants Christ. It is a foolish thing for a man to be content with the shell without the kernel, the shadow without the substance. Beloved,

loved, all things without Christ, is but a shadow, it will prove nothing; he is the substance of all Ordinances, and professions; farther then you have Christ in them, they are dead. O how foolish would you count that man, that woman that should strive to catch the shadow, leaving the substance: It is a vain thing without profit; the vanity of it is this; they deceive themselves, they think they have something when they have nothing, *Ravel. 3. 19. Because thou sayest thou art rich and increased with goods, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked*: this is thy folly, thy vanity; thou thinkest that thou hast much to say for thy self, because thou hast gotten a *form of godliness*, when the truth is, that all (without Christ) is nothing, nay, less then nothing; vanity: they cannot help thee, certainly Christ died in vain, if any thing beneath himself can save thee, *Gal. 2. 21.*

But secondly, to create comforts to thy self, beneath Christ, is an evil and bitter thing; certainly, beloved, it will prove very evil and bitter one day, either here when discovered to thy soul, or else hereafter when too late. See *Jer. 2. 19. Know therefore, and see that it is an evil thing, and a bitter, that thou hast forsaken the Lord thy God. An evil and bitter thing to forsake the Lord Jesus, the fountain: and to rest upon any other thing, beneath him.*

Object. What is the evil of it, perhaps you will say?

Answer. The best end of it is sorrow; certainly sorrow must needs follow it, *Esa. 50. 11. Behold all you that kindle a fire, that compass your selves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow.*

Quest. What is the reason poor souls walk so sadly and so sorrowfully?

Answer. Is it not because they forsake the Lord the Fountain, and dig cisterns to themselves? kindle a fire of their own, and then sit down, and think to comfort themselves: and hence it comes to pass, that so many poor souls lie down in sorrow: it is not thy case, poor soul? thou settest up this Duty and that Duty, this Prayer and that Ordinance, and expectest comfort in them, and thou wouldest fain compass thy self about with those sparks of Prayers and Duties, &c. and this makes thee lie down in sorrow, and all because thy soul is not carried through these to Christ, *who is the substance of all Ordinances.*

3. It is a shameful thing to rest upon any thing beneath Christ; Certainly, beloved, it will make you ashamed one day, either here or hereafter: See *Rom. 6. 21. What fruit had you then in those things where-*
of

of ye are now ashamed? the end of those things is death. What were those things? deeds of darkness; and certainly to rest upon any thing beneath Christ, is a deed of darkness, and will cause shame: See Jer. 17. 13. *O Lord, the hope of Israel, all that forsake thee, shall be ashamed. And they that depart from thee, shall be written in the earth; they have forsaken the Lord, the fountain of living water. O beloved, will it not be a shame, when men shall profess Christianity all their days, when they shall hear, and pray, and perform Duties, resting in those things; and when they shall come to appear before the Lord Jesus, shall be rejected? Esai. 45. 16. They shall be ashamed, and also confounded, all of them together that are makers of Idols, that rest upon any thing beneath Christ: whereas the Lords Israel, Ver. 17. shall be saved with an everlasting salvation, &c. and they that trust in the Lord, shall be as Mount Sion that shall never be removed, Psal. 125. 1.*

4. Lastly, to trust in any thing beneath the Lord Jesus, is a cursed damning sin; so it is to those that live and die in that condition; see Mat. 7. 22. 23. *Many will say in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils, and in thy name done many wonderful works? and then will he profess to them, I never knew you, depart from me ye that work iniquity. O beloved, this will be the sad sentence pronounced against all that shall come before Christ at the last day in their own righteousness. See Luke 13. 27. Depart from me ye workers of iniquity; there shall be weeping and gnashing of teeth.*

Use. 3. A word of Exhortation; If it be so, that Christ be the alone High-Priest, and Peacemaker, between God and man; O how should this stir up your souls to look to Jesus for salvation? Do not mistake me, I shal not set you upon this duty as if it were in your own power to do it; it is God that worketh both to will and to do of his own good pleasure: but as a means by which God may come in with power upon thy spirit, working up thy soul above thy self to his Son, and to encourage any poor soul to whom God shall be pleased to come in graciously in his own means.

Note first, God calls thee to look above and beyond all, to himself, in his Son; See Isai 45. 22. *Look unto me, and be ye saved, all the ends of the earth: and Isai. 55. 1. Ho every one that thirsteth, come, buy wine and milk, without money, and without price; wherefore will you spend your money for that which is not bread? O beloved, God would not have poor souls, for which Christ dyed, to spend their time for that which is not bread; he hath given Christ the living bread for that very end and purpose. God hath given his Son a Sacrifice, a Peace-offering, for sin, so making reconciliation for the sins of his people; he*
hath

hath put in us the Word of reconciliation, 2 Cor. 5. 19, 20. Now then we are Ambassadors for Christ (saith the Apostle) as though God did beseech you by us to be reconciled unto him; that is, to receive this reconciliation held forth by Christ in the Word. O beloved, what do your souls say to this? is reconciliation and peace with God through Jesus Christ worth the owning? Is it worth the receiving? Men and women, consider of it, Acts 23. 26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth the Lord, to you is the Word of salvation sent: to whomever among you God shall give an eye to see it, and a hand to receive it, to you it is sent.

2. Consider Christ is ready to receive when ever you come unto him; he will not put you off, Job. 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will no wise cast out. O beloved, the Lord is ready to receive sinners, the worst of sinners, the greatest of sinners: believe it, the Lord never did, nor ever will cast forth a poor sinner that comes to him in truth, that is, whom the Father draws to him. See the Parable of the Prodigal son, Luke 15. 20. His father seeing him afar off, ran and met him and embraced him: O the readiness of God to embrace poor sinners that come unto him! witness Mary Magdalen, Saul, Acts 9. the betrayers and murderers of the Lord of life, Acts 2. All which manifests the readiness of God to receive sinners; and believe it, he would never invite thee, he would never give thee a heart willing to come to him, did he not intend willingly to embrace thee.

2. Exhortation for the Saints: if we have such a High-Priest, making peace and reconciliation for us; O beloved, how should this encourage us to hold fast our profession to the end; this is the use the Apostle in the Epistle to the Hebrews makes of it, Chap. 4. 14. Having then such a great High-Priest that is passed into the Heavens, the Son of God, let us hold fast our profession, or confession, let us hold it fast, with a strong hand (so the word signifies) *κατεστήμεν τῆς ὁμολογίας*, hold fast your profession with a violent or strong hand. Now there are three things that are almost ready to make a poor Christian (many times) to throw away his profession. 1. The power and strength and corruption. 2. Inability, and indisposedness to that which is good. 3. Those hard temptations and trials, that they are liable unto in their Christian progress. Against these three diseases will flow in from Christ our great High Priest, remedies answerable, even to the satisfaction of the soul.

The first is; the power and strength of corruption, this is that which troubles thee, is it not poor soul? O thou hast such a body of sin; such a vile curled nature, thou art ready to cry out, as the Apostle

High-Priest of Sinners.
poſſible Paul, O wretched man that I am, who ſhall deliver me from this body of ſin? And as Iſai. Chap 6. 9. *we is me, I am undone, I am a man of polluted lips, &c.* and this makes thee almoſt ready to throw away thy profeſſion.

To this I ſhall propound a threefold remedy, all flowing from a crucified Chriſt; from Chriſt as he is our High-Prieſt.

1. That all the ſins of believers, were condemned in the fleſh of Chriſt. Rom. 8. 3. *κατεκρίθη*, it ſignifieth the pronouncing of guilt, and ſo of condemnation, upon Chriſt. Beloved, Chriſt hath born the guilt and puniſhment of all thy ſins, to whom he hath given faith in his blood: all thoſe luſts and corruptions that ſo much trouble thee, he hath born them all, 1 Pet. 2. 24. *He bare our ſins on his own body on the Croſs, &c.*

2. He hath deſtroyed the power of all thy ſins, as he is a High-Prieſt; See Job. 3. 8, 9. *For thou cauſe the Son of God was manifeſted; that he might deſtroy the works of the Devil. whoſoever is born of God, doth not commit ſin; that is, as he is born of God; he doth not ſin willingly, with his minde; he can ſay as the Apoſtle Paul, Rom. 7. 17. It is no more I that do it, but ſin; that is, I (Paul, born of God) do not ſin. O here is the power of ſin deſtroyed though there is, and will be, the being of corruption. So, 1 John 1. 18. If we ſay we have no ſin, we deceive our ſelves, and there is no truth in us; Now conſider (beloved) is not the power of ſin deſtroyed in thee? Doſt thou now look upon it as thine enemy? wouldſt thou be rid of it? O that is thy deſire; why then be not diſmay'd; it is the condition of all the Saints, to have ſin raging in them: Chriſt hath deſtroyed the power of ſin, it ſhall not reign over you, Rom. 6. 14.*

3. Chriſt thy High-Prieſt will have thee to live in, and upon him, out of, and above thy ſelf: therefore he is pleaſed to let alone in the Saints, *A prick in the fleſh, the meſſenger of Satan to huſſie them*: He will ſave thee to fetch all from himſelf, Col. 3. 3. *For ye are dead; and your life is hid with Chriſt in God: dead to ſin, and dead in your ſelves; not able to act or do any thing, but as you are carried on by the power of God, Job. 15. 5. Without me ye can do nothing; Chriſt is, and will be, all and in all to your ſouls, Col. 3. 11. If all ſin in the Saints were ſubdued, and they made perfect in this life, I mean perſonally perfect, otherwiſe they could not live by faith upon another, and ſo ſhould not be in a dependency upon Chriſt; this was Adams condition, and he quickly loſt it; but it is the will of God, and it is much for our good, to keep us always in a dependency upon himſelf, where our ſtock remains for our life; our conſolation, our ſalvation, it is all hid with Chriſt in God; and therefore it is ſure, although*

although we have not the full enjoyment of it in this world ; God keeps his people always in a way of believing, and so causes them to live by faith ; and when they are made meet for such a way, namely, perfection, perfect freedom from all sin, that is, when Christ shall change their vile bodies, and give them glorious bodies, then they shall be made like unto Christ, but not before, Phil. 3. 22 Joh. 3. 2. O consider of it, I beseech you (brethren) you would fain be glorified in a state of mortality ; what need of Faith then ? this is one end why God gives Faith unto his people, that they might live comfortably in their patient expectation of what God hath promised, Heb. 10. 35, 36 Chap. 11. Faith is the evidence of things not seen ; not seen with a carnal eye, not enjoyed after a carnal manner, but eyed by Faith, and expected by Hope, and so comfortably waited for. Esai. 28. 16. He that believeth maketh not haste ; therefore that which you and I have to look to, is this, whether Christ be ours ; what if there be lust and corruptions ? If thou hast, Christ he is thy life, 1 Joh. 5. 12. He that hath the Son hath life ; if thou hast the Son, thou hast life ; he is thy life, and in him it is thou art to live ; he it is that is thy fulness, thy all and in all.

The second thing that troubles the Saints, is, their inability to perform Duties ; thou canst not pray without sin, thou canst not perform any Duty as thou wouldest, and shouldest ; thou canst say as the Apostle, when I would do good, evil is present ; And for to remedy this, consider and be sure of these four things.

1. That Christ hath done all for thee, so that thou art not to look to thine own righteousness, that righteousness that is of the Law, but the righteousness that is of God through faith, Phil. 3. 9. What doth trouble thee poor soul ? O thou canst not pray ; that troubles thee. Why, consider first, Christ hath prayed for thee, John 17. 9. and certainly, He was heard in all things that he prayed for, his prayer stands effectually for every beleever to the end of the World.

2. He by his spirit makes intercession in thee, Rom. 8. 26. with sighs and groans which cannot be expressed.

3. He makes thy prayer acceptable, presented in his name, John 16. 23. whatsoever ye shall ask the Father in my name, he will give it you ; look upon Christ ; thou shalt see him performing all righteousness for thee that art in thy self unrighteous ; doing all for thee that canst do nothing for thy self ; he hath prayed for thee that canst not pray ; nay, he doth still breathe in by his spirit into thy soul, sighs, desirings, groanings, (and sometimes) expressions, and then accepts of his own work in thee.

4. Whatever thy weakness is, he passes it by, and pardons it ; see Mich. 7. 18, 19, 20. Who is a God like unto thee ? that pardoneth the iniquity,

quity, and passeth by the transgression of the remnant of his people : thou mayst think God hideth his face from thee, when thou seest thy lusts to be strong, and prevailing : but he will turn again, he will have compassion on thee, he will subdue thine iniquities, &c. see the Covenant of grace, that Covenant which Christ hath purchased with his blood, Heb. 10. 29. see Heb. 8. 12. For I will be mercifull to their unrighteousness, and their sins and their unrighteousness will I remember no more : thou art afraid thou art so dead, so unprofitable, so unlike Christ, that he will not own thee ; but be assured, it is a part of the Covenant of grace in the administration of it, to pardon all thy sins, 1 John 2. 2. If we sin, we have an advocate with the Father, Jesus Christ the righteous, who is a propitiation for our sins. Christ is thine advocate to plead thy cause ; look to Christ who is thy propitiation, thy peace.

Object. O but I have a cursed wicked nature, there is nothing in it that is good ; I cannot pray, nor perform duties ; Certainly now Christ hath shewn mercy to me, and made a difference between me and the world, he expects something at my hands answerable to his mercy.

Answer. 1. It was the condition of the Apostle Paul, Rom. 7. 18. I know that in me (that is in my flesh) dwelleth no good thing; thou hast nothing that is good in thee ; it is true ; no more had the Apostle Paul ; when I would do good, evil is present, &c. thou canst not pray, nor perform that good thou wouldst ; no more could the Apostle, verse 19. for the good that I would do, that I do not ; that is, I do it not as I would do, free from sin, from corruption ; evil is present. O this is thy case, I know it is, and this was the case of the Apostle Paul ; it is my case, and shall be thine, while thou and I live in this world.

2. I answer, Christ Jesus knew very well before ever he gave his life and blood for thee a sacrifice for sin, that thou wouldst have a cursed nature, a disposition in thee to that which is evil, even after he had manifested his love unto thee ; he knew that thou wouldst not be able to pray or perform any duty without sin ; nay he never intended it should be otherwise with thee or me, while we are in this world ; and that is the reason he gives us such comfortable words, to assure us, that those corruptions committed after faith, shall be pardoned, Heb. 8. 12. for these sins are indeed contrary to the holy and pure nature of God, but he pardons them ; and now dost thou think that Christ would give his life and blood for thee when thou wast an enemy to him, and so reconcile thee to himself and Father ? and now when he finds sin and corruption in thee, inability

Sin in man after the fall

ties to perform holy duties, &c. which he knew would be in thee before, dost think he will now reject thee and cast thee off? no, no; he will not cast thee off; do not think it; nay know it, that God expected no better of thee. he knew that thou wouldest have a vain, foolish minde, full of passion, pride, and the like, farther then he gave thee power to subdue it; he knew that without him thou canst do nothing. *John 15. 5.* O therefore be not discouraged, look to the Lord Jesus thy High priest, who hath reconciled thee when thou wert an enemy, *Rom. 5. 8, 9.* But God commended his love towards us, in that while we were yet sinners Christ dyed for us: much more now, being justified by his blood, we shall be saved from wrath through him, *vers. 10.* For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved.

3. A third thing that many times troubles the Saints, it is those temptations and persecutions they are lyable to in this world, for the name and sake of Christ.

For this I shall propound these three considerations, as remedies, all flowing from Christ our great High Priest.

1. Consider that he hath made the salvation of every beleever sure, *Esay 55. 3.* The Covenant God makes with his people, is the sure mercy of David; I will make an everlasting Covenant with you, even the sure mercies of David; that is, of Christ; It is sure the Devil may rage, and men may rage, but they shall never be able to prevail, *Mat. 16. 18.* The gates of hell shall not prevail, &c. Fear not hell; thy High Priest hath the keyes of death and hell; there shall not one soul go in there more then Christ thy High Priest permits; therefore fear not him that can imprison, banish, kill the body, and cannot kill the soul, but fear him that can kill both body and soul; be not affraid to confesse Christ before men and devils; they shall never be able to separate between God and thy soul; see the confidence of the Apostle Paul, and this was his comfort, and this will be thy comfort, *Rom. 8. 35, 38, 39.* who shall separate us from the love of God? I am perswaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other creature shall separate us from the love of God, which is in Christ Jesus our Lord; true it is, afflictions will come, storms & tempests will arise; but you being founded upon the rock Christ Jesus, shall stand; see *Mat. 7. 24.* The rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock? a poor weak soul; carried out of it self to Christ, built wholly upon him, shall stand, when perhaps some that have seemed to be far more glorious professors, building upon the sand, upon duties and professions, shall fall.

2. Con-

2. Consider that Christ thy High-Priest hath gone before thee in every condition; therefore it follows, *Heb. 4. 15. He was in all points tempted like unto us, yet without sin.* O how should the consideration of this help thee through thy temptation: art thou troubled with sin? so was Christ with thy sin, yet *himself without sin; he was made sin for us, that we might be made the righteousness of God in him.* 2 Cor. 5. 21. yea, and a curse for sin too, and that thou shalt never be *Gal. 3. 13.* Art't troubled with the Devill, with temptations, it may be to pride to the world? &c. so was Christ, *Mat. 4.* Art't persecuted? so was Christ; art't contradicted of sinners? so was Christ, *Heb. 12. 3.* art't mocked? scorned? set at nought? so was Christ, *John 8. 48, 52.* art't accused perhaps for an Incendiary, or perverter of the City, of the Nation? so was Christ, *Luke 23. 2. They began to accuse him saying, we found this fellow perverting the Nation.*

3. Consider that Christ hath not onely gone before in the Saints sufferings, whereby he is sensible, and feelingly sensible of all the Saints sufferings, but he goes with them into their sufferings. Consider Christ will be as deep in thy affliction as thy self; he takes all as done to himself, *Acts 9. Saul, Saul, why persecutest thou me?* Christ will go with thee into thy affliction, *Esay 41. 3. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt; and Esay 41. 10. Fear not, for I am with thee, (what to do? not for nothing) I will strengthen thee, yea, I will help thee, yea, I will uphold thee, with the right hand of my righteousness:* and this you see verified, *Dan. 3. 25. Acts 12. 7. 8. & 6. 25.* in all which Christ manifested his gracious presence, both for support and preservation.

Use 4. Is a word of consolation: beloved, all the Saints consolation flows from the manifestation of Gods love in Christ their High-Priest.

Many are the consolations that issue forth to the Saints from this full fountain of grace, all received in by faith: a Christians justification which he receives by faith, it comes in by the blood of CHRIST, *Rom. 5. 9.* Beloved, it is Christ dying, that is a Christians justification, *Rom. 8. 33.* and that is the reason why the Apostle is so carefull to make known a crucified Christ, *1 Cor. 15. 3.* Christ dying for sin, because it was the first truth to be received for a sinners justification; but now beloved (supposing I speak to those that have received this dying Christ as their alone justification) I shall rather passe this first particular, and come to speak of the true effects of this receiving Christ; and all flows from Christ as our High Priest.

The first, is reconciliation and peace with God; every man and

woman that hath indeed received Christ in a way of believing, as they are justified, so they have peace with God; this is a truth, the Lord help you to see it, *Rom. 5. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ; and this peace Christ hath made for us, by his blood, Colos. 1. 20. and having made peace by the blood of his Crosse, &c.* this is a sweet mercy, a rich grace, for a poor sinfull creature, to be reconciled to, and made one with the God of Heaven; think upon it (beloved) is not this a ground of consolation? now God has nothing against thee, to whom he hath given faith in his Son; although it is true, the Devil, he will have much against thee; the World, that is, the men of the World, will have much against thee, for thy Religion, as once those against *Daniel 6. 10, 11. 12.* nay, thou mayst have much against thy self; yet God hath nothing against thee; he is at peace with thee; Christ hath made peace for thee; and secondly, thou hast nothing now against God; perhaps when thou wast in a naturall condition, before faith came, thou mightest have some hard thoughts of God, like the evil servant in the Gospel, *Luke 19. 20, 21.* thou thoughtest God to be a hard Master; time was perhaps, that thou thoughtest, do what thou couldest, yet thou shouldst be damned; but now thou seest that God hath given Christ to do all for thee, to bear all thy sins, to perform all righteousness, to make true and perfect peace; thou canst say, or at least mayst say it, as the Apostle, *Ephes. 2. 14. He is my peace.* O blessed word! what comfort may this afford your souls! I speak to you beleevers, it is your portion; what ever men may do unto thee, yet God is thy friend, he is at peace with thee; what ever man or Devil hath against thee, there is nothing in Heaven against thee, a high priviledge for poor Christians, that can look upon Christ as their peace.

The 2. spring that flows forth from hence, is joy and consolation; peace is a fruit of justification joy a fruit of peace, and all flows from Christ our High-Priest the Fountain, received by faith; here lies the ground of a Christians joy; *Peace with God, Rom. 15. 13. The God of hope fill you with joy and peace through believing; through believing of what? that our peace is made with God through Christ.* This is the alone ground of joy; I mean in the first place; it is true, that when once a soul attains to this, he then shall have cause to rejoyce in every good thing of God, wherein God is honoured, or the Saints benefited, as *Acts 15. 3.*

But this is the first fundamentall ground of joy, *Rom. 5. 11. And not only so, but we also joy in God through our Lord Jesus, by whom we have now received the atonement;* when once your souls come to receive

ceive the atonement, the peace, that is, *Christ who is our peace*; then your souls will rejoyce indeed, with joy unspeakable and full of glory, 1 Pet. 1. 8.

What doth thy soul say to this now? Is thy peace made with God? and canst thou not rejoyce? Is God become thy friend, thy true friend, thine everlasting friend, and canst thou not rejoyce? Me thinks, thy heart should leap for joy. What if thou hast corruption stirring in thee? What if thou art persecuted for the name and sake of Christ? yet rejoyce. See Luke 6. 22. 23. *Blessed are ye when men shall hate you, and shall separate you from their company, and shall reprove you, and cast out your name as evil, for the Son of mans sake; rejoyce in that day, and leap for joy; and this the Apostle Paul doth,* 2 Cor. 12. 9, 10. *Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake.* Me thinks your souls should rejoyce in the Lord alwayes, as Phil. 4. 4. *Rejoyce in the Lord alwayes, and again, I say rejoyce; that soul that hath fled to the Lord Jesus who is the alone hope set before us, may have strong consolation,* Heb. 6. 18.

The third ground of consolation, is, that the Saints are made Priests to the Lord, and so can now through Christ have access with boldness to the Throne of Grace: every beleever is made a priest in Christ; and note this by the way that those that dare attribute that name to themselves, by way of office, it is no less then blasphemy against the Lord Jesus; but every beleever is made a spirituall Priest to the Lord, and so the Church, *A holy Priest-hood, to offer up acceptable Sacrifice to God by Jesus Christ; not propitiatory Sacrifice, that belonged to Christ alone, but yet acceptable Sacrifice,* 1 Pet. 2. 5. *Ye also as living stones, are built up a spirituall house, an holy Priest-hood, to offer up spirituall Sacrifices, acceptable to God by Jesus Christ.* Beloved, here is your priviledge; let it be your comfort that now you are made a holy Priesthood unto God, you may come boldly to the Throne of Grace; Heb. 4. 16. *Let us therefore come boldly to the throne of Grace, through that new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.* Beloved, is not this a mercy, that God should make way for sinners to come unto his presence, and to have access unto him? *Ephes. 2. 18. Chap. 3. 12.* and that with confidence of acceptance: Now thou mayst go to thy Father, and make all thy wants known unto him, and lay open all thy wrongs before him, as those *Acts 4.* from the 24. to the 30. verse.

The fourth ground of consolation that flows from Christ thy High-Priest, it is that assurance of enjoying everlasting peace, joy,

30
Christ's Resurrection and the Saints
and glory with himself in another world; after the resurrection of the just, there shall be a freedom from sin, and a freedom from sorrow; a time will come when there shall be a deliverance from those miseries that the best of the Saints are now incident unto. Note, beloved, you shall be freed from sin: O thou hast a body of sin now, and thou couldest be contented to part with any thing to be rid of sin; why thou shalt be rid of it one day, and *thy vile body shall be changed, and made like the glorious body of Christ*, Phil 3.21. 1 Joh. 3.2. Then thou shalt be rid of the devil and wicked men, there shall be no Devil to tempt thee, the accuser of the Brethren shall be cast down, there shall be no wicked men to persecute thee; here will be a glorious deliverance for the Saints, when there shall be no bad thing in them, no bad person amongst them: hence it is that there shall be no more death, nor crying nor sorrow, *for the former things are passed away*, Revel. 21.4. and they shall not only be freed of those former things, but they shall possess the same glory with Christ, Col 3. 4. *When Christ who is our life shall appear, then shall we also appear with him in glory*; and Rom. 8.17. *If so be that we suffer together with him, that we may be glorified together*; and this glory is conferred on the Saints by Christ Jesus, Job. 17.24. *Father, I will that they which thou hast given me, may be with me where I am, that they may behold my glory*. Note here, 1. They were given to Christ, to the end that he might redeem them, and save them, Job. 6.39. And secondly, those whom Christ hath redeemed, he will not leave them till he bring them into his presence, to behold, and to be made partakers of his Glory.

THE

THE
EXALTATION
OF
CHRIST,
The alone Prophet of SAINTS.

CHAP. II.



Come in the next place unto the Prophetical Office of Christ, wherein he is also in the days of the Gospel to be exalted. In the handling of which, I shall first shew you from the Word of life, *That he is his Prophet and Teacher of his people.*

First, That he is the Prophet and Teacher of his people; Now for the better proceeding in the unfolding of this particular unto you, I shall go along comparatively, holding forth the Prophetick Office of Christ by the Prophets under the Law.

Now there were three things ordinary to the Prophets under the Law, *viz. Teaching, working Miracles, and foretelling of things to come.*

Now in all these three, Christ answers them, yea, and excells them; all; for he himself is the substance of all their Prophecies, *Joh. 1. 45.*

1. It was the work of the Prophets to teach the people; so *Moses* a type of Christ, both in respect of Law and Worship; God taught *Israel* by him; so *Isai. 1.* throughout: *Jer. 1. 5. 6. 7. Chap. 2.* and all the Prophets. In this Christ hath manifested himself wonderfully, to be a Prophet; this part of Christs Prophetical Office (to wit, as he is the teacher of his people) may be considered under these three heads. First, as he was a Teacher of his people, before he came in)

the flesh. Secondly, When he was in the world. Thirdly, Now he is in heaven.

1. Before he came in the flesh, Christ taught them by the Prophets; therefore you have ever the Prophets in the Old Testament, saying, *The word of the Lord came unto me*, Jer. 1. 4. Chap. 2 1. This Peter confirms, 2 Pet. 1. 20, 21. *For the Propheſie came not in old time by the will of man, but holy men of God, ſpoke as they were inſpired by the Holy Spirit.* No Scripture is of private interpretation; that is, men did not ſpeak of their own private ſpirits; not that private men (as they call them) may not interpret Scripture; there is no ſuch thing in the Word: but the truth held forth to us in it, is, That holy men that writ the Scripture, did not ſpeak their own minds, their own fancies, but ſpoke as they were inſpired by the Holy Spirit; and hence it is, that upon good grounds, we receive the Old Testament for Scripture, becauſe it is the Word of God.

But Secondly, Chriſt performed his Prophetical Office when he was in the world; he then taught perſonally, *Matth. 5. 12. He teaches his Diſciples in the Mount*; he teacheth a very long Sermon, the longeſt Sermon we read of in all the Goſpel, it continues to the end of the ſeventh Chap. *Mat. 13. 1, 2.* You have Chriſt teaching multitudes in a ſhip by the Sea ſhore, who continues his Sermon almoſt through that Chapter, ſpeaking to them in Parables. In *John*, you have Chriſt often teaching; in the third Chapter, teaching *Nicodemus*; in Chap. 5, 6, 7, 8, 9, 10, and almoſt in every Chapter, you have Chriſt teaching the Jews.

3. But beloved, in the third place, Chriſt is ſtill a Prophet to his people now he is in heaven, which is the principal thing I intend to ſpeak unto. In the handling of which I ſhall endeavour, Firſt, *To prove from Scripture, that Chriſt is ſtill the Prophet of his people.* Secondly, *By what rule he teacheth his people now he is in heaven.* Thirdly, *The manner how he teacheth.* Fourthly, *The matter what he teacheth.*

1. That he is a Prophet ſtill to his people now he is in heaven; he never fails teaching his people, he is ſtill powerful preſent with his people now he is in heaven, *Matth. 28. 20. I will be with you to the end of the world*: Hence it is that Chriſt ſaith, *Job. 6. 45. And they ſhall be all taught of God*; and Chriſt when he aſcends promiſeth to ſend the Holy Spirit; what to do? to teach his people, *Job. 14. 26. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance*; And this is the new Covenant, the Covenant of Grace, *Heb. 8. 10, 11. I will put my Laws into their minds, and write them upon their hearts, and they ſhall all know me, from the leaſt to the greateſt; for they ſhall be all taught*

of the Lord, Isa. 54, 13. So that you see Christ is still teaching, and leading his people as a Prophet in the way he would have them to walk.

The second particular propounded, was, by what rule Christ teacheth his people now he is in heaven, and that is by his Word: the Word of God is the alone rule by which Christ teacheth his people now he is in heaven; therefore he saith, Job 5, 39. Search the Scriptures, for in them you think to have eternal life, and they are they that testify of me: and Isa. 8, 20. To the Law and to the Testimony; if any speak not according to this rule, it is because there is no morning in them.

Object. But some may say, this was before Christs ascension into Heaven.

Answer. True, but the same rule holds still; see it confirmed after Christs ascension, Gal. 6, 6. He that walketh according to this rule, peace shall be upon him, and upon the Israel of God. Mark it, he that walketh according to this rule, peace shall be upon him, &c. Note first, The Word of God is the rule of a Christians life; and secondly, they are to walk according to it; see 2 Pet. 1, 18, 20. We have also a more sure word of Prophecie, whereunto you do well, that ye take heed, as unto a light that shineth in a dark place, &c. A sure word of Prophecie, that is, the Scriptures; and note in ver. 20. he confirms the Scriptures for that end; Know this, that no Prophecie of the Scripture is of any private interpretation, but holy men of God spake as they were moved by the holy Spirit: now the Scripture being a sure word of truth, it is that which ought to be the rule of the Saints in all their actions; and beleve it, Christ never teacheth contrary to this Scripture. If this be a truth, how may this reprove two sorts of people? First, those that cast off Scripture and refuse to walk according to it, under a pretence of being lead by the Spirit; and so above Scripture, refusing to receive the Scripture, as the rule by which Christ teacheth, looking upon the Scripture as nothing to them.

It is a very sad thing, that men professing Godliness, should fall into such absurdities, in receiving such principles as are destructive to the very power and being of godliness; how can a man walk if he have no rule? how can a man work without his compass, his line? he knows not when is in, or when he is out; so it must needs be with those that cast off Scripture, they cannot know when they walk according to the mind of God, or when they do not.

Object. Christ hath promised, to write his Laws in the hearts of his people, and that they shall be all taught of God; and that he would send his Spirit, which should teach them all things. Ergo. For those thus taught of God, it is too legall for them to walk by Scripture.

Ans. First, Those that deny some Scripture, must by the same ground deny all; and if one Scripture be not a truth to me, and to be received in any practice, how can I judge of the truth of another? and the truth is, that those, that will beleeve but that Scripture which they have a mind to beleeve (rejecting the rest) do not rightly beleeve any; there is the same ground to beleeve all, as to beleeve one, 2 *Pet.* 1. 20, 21.

2. I answer, If you do indeed beleeve these Scriptures to be a truth, I make no question but you will anon beleeve the truth of the whole Scriptures, these being opened in comparing them with other Scriptures.

First, *Christ promising to send his Spirit, &c.* I answer, that it was a particular promise made to the Apostles most principally; and in some measure to all the Saints. Two things here mentioned in this Scripture, are most principally to the Apostles.

The first that is mentioned, is, *He shall bring all things to your remembrance, whatsoever I have said unto you:* Note, the Disciples of Christ were with him, saw his Miracles, heard his Word: but now when Christ is gone to Heaven, he will send his Spirit, which shall bring all things that Christ spake, or did, (necessary to be remembered, for our information and consolation) to their remembrance, that they might leave it upon Record to future Generations; and this promise of the Spirit properly belongs to the Disciples of Christ, who were both eye, and ear witnesses of all he did, or spake; and this may confirm us admirably in the truth of the Gospel; it was, you see, written by the immediate inspiration of that Spirit of promise, bringing to the remembrance of those that wrote it, and by no means serves to destroy the rest of the Scriptures.

The second thing promised, is, *That it shall teach them all things:* Note, here also an admirable word, Christ tells his Disciples, that that Spirit he would send them, should teach them all things; that is, all things that God intended to make known to man, for their rule and direction in this life: and this without question, Christ who is the truth it self, made good to his Disciples. Therefore I hope this doth not serve to destroy Scripture, but to confirm it abundantly; for If Christ did (as without question it is blasphemy to say he did not) teach his Disciples all things, then are the rules prescribed by the Apostles in their Epistles true, and perfect rules; and you, and I, are bound in duty, as we will approve our selves Christians, to submit unto them, to receive them, as the Holy *promised truths* of God.

Object. But Christ makes this promise not onely to the Disciples,

ciples; but to all the Saints also; for all Scripture is written for our learning, &c.

Ans. True, but in the first place it is to the Disciples, that they might leave us a perfect pattern from himself; and in this there is much comfort for the Saints, that we have in the Scripture truth and all truth needfull for a Christian to know: and secondly, this promise is made good to all the Saints in its measure: God gives them his Spirit to understand the Scriptures; and therefore it is that the Apostle saith, 2 Tim. 3. 16. 17. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works.* Note, it is the Scriptures that thoroughly furnishes, or perfects the man of God to every good work: and we are said to be built upon the Apostles and Prophets; that is, the Doctrine, the Truth, laid down by the Apostles and Prophets, Christ himself being the chief corner-stone, Ephel. 2. 20.

And for the second Scripture, that God hath promised to write his laws in the hearts of his people, and they shall be all taught of God, &c. It is true, God makes this promise good; he writes his Law in the heart, where he once comes in a way of; that is, he puts his Spirit in them, makes them freely willing to walk according to the rule of Scripture; for the Spirit and the Word do answer each other. If any man will say he hath received the Spirit of Christ, and refuses to walk according to the rules of Christ, he is a liar, John 2. 4. 5. 6. and the truth is not in him.

It is true also, God teaches all his people, *They are all taught of God*: but how? God doth teach, and lead into all truth, by the rule of Scripture; therefore Christ saith in his Prayer, 1 John 17. 17. *sanctifie them through the truth, thy word is truth*: See then what a sweet harmony is held forth in all the Scriptures; the Spirit teaching and leading, it is still according to the Scriptures. The Spirit of Christ, where it is, leads into truth, and that truth is contained in Scripture. Now for any man to say, he hath the Spirit of Christ, and yet cast away Scripture; or for any man to say, he hath the Spirit of Christ, and walks not according to Scripture, I must give him leave to say it; but he must give me leave not to believe him: and also to tell him, that is a diabolical lying spirit, that casts away Scripture; if any man speak not according to this rule, it is because there is no truth in him, Efav 8. 20.

A second sort of people that are here to be reprov'd, are those that pretend to be all for the Scripture, and yet walk not up according to

the rules of Scripture: without question, those whom Christ teacheth, he teacheth to walk according to the rules that he prescribes them.

Of these there are two sorts. 1. Those that do not rightly divide between Law and Gospel: between Legal Rules, and Gospel Rules. 2. Those that instead of following the rules of Christ, follow the rules and inventions of men; that wait for what men will prescribe, resolving to make that their rule.

First, those that do not rightly divide between Law and Gospel. And of these there are both Ministers and People, not rightly dividing the word of Truth, as the Apostle exhorts Timothy. 1 Per. 2. 15. And this is ignorance which remains to this day, upon the hearts of many, whom I question not for their godliness, and honesty; yet God hath not taught them to this day, that cleer difference between Law and Gospel; and the ignorance of these men consists principally under these five heads. 1. In not understanding the difference between Gospel-Churches, and the Church of the Jews. 2. Gospel-Ordinances, and the Ordinances of the Jews. 3. Gospel-Priviledges, and the Priviledges of the Jews. 4. The difference between Gospel-Ministers, and the Ministers of the Law. 5. The difference between the Gospel, and the Legal Covenant.

1. The Church of the Jews before, and the Church of Christ under the Gospel: some say, the Church of the Jews was a type of the Church of the Gospel, both Jew and Gentile: and hence do draw this conclusion, *That as the Church of the Jews was National: so the Churches of the Gentiles under the Gospel must be National*; and that it is the duty of the Civill Magistrate, to compel all in the Nation to the Christian Religion: now here lies the mistake: 1. It is true, the Church of the Jews was typicall, the body of the Jews being the natural seed of Abraham: and so all that was of Abrahams posterity, were born members of the Church: the Church of Christ under the Gospel, are the spirituall seed, the seed according to the promise. Romans 2. 29. *He is a Jew which is one inwardly.* Chap. 4. 16. Note are to be looked upon as the sons of Abraham by naturall generation, as they are born of the bodies of believers under the Gospel: see a cleer Scripture, Gal. 3. 26. 29. *Ye are all the Children of God by faith in Christ Jesus; and if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.* Observe it; you must first be Christs, before you are Abrahams seed, not Abrahams seed as soon as you are born; it is by faith that ye are manifested to be Christs; and being thus manifested by faith, then they are Abrahams seed according to the promise: Abrahams promised seed are only believers, such as are indeed Christs

Christ: Is it true, some may profess faith in hypocrisie, of whom we having no ground to the contrary, are bound to receive; but none are indeed *Abrahams* seed, but they that are Christ: *and*

2. The Kingly power put in *Israel* after the flesh, was a Type of the kingly power of Christ, ruling in, and over his spiritual *Israel*: Their compelling, or slaying those that would not submit to that government, holding forth that power Christ hath left in his Church, spiritually to slay those that walk inordinately in any Church of Christ, according to that Scripture, *Luke* 19. 27. *As for those mine enemies that would not that I should reign over them, bring them hither, and slay them before me.* It is true, this shall perfectly be fulfilled at Christ's second coming; but in its measure, it is, or ought to be, fulfilled of every true Church of Christ, according to *Acts* 3. 23. *Whosoever will not hear, that is, submit, to that Prophet, shall be cut off from amongst the people*; that is, cut off by excommunication; as a dead, and withered branch: this is the first ground of mistake between Church and Church.

The second is between Ordinance and Ordinance; they judge baptism to be one with that of circumcision, and therefore is to be administered upon Infants, as well as circumcision; and this is the ground of much confusion at this very day.

Now for the clearing of this argument, I shall lay down these grounds:

1. That the Scripture nowhere saith it, that Baptism is one with Circumcision; therefore it may be a delusion: nay, to say what the Scripture saith not, is but a meer fancy, and invention of man: Now there is but one Scripture that is mentioned for this purpose by those that stand most strongly in this opinion; and that is, *Col* 2. 11, 12, mentioning Circumcision; that, to wit, that Circumcision made without bands, in *v*. 11. saith *v*. 12. *being buried with him in Baptism*: Here say they, the Apostle saith, Baptism is come in the room of circumcision: judge your selves, whether there be ever such a word in the Text, whether it be not a meer forged and forced interpretation: but say they, the Apostle is here perswading the *Colossians* from Circumcision, and therefore mentions Baptism, as come in the room of it. I answer, this is also forged; for the Apostle doth not in any measure tax the *Colossians* with this error of holding circumcision, throughout his Epistle, only in the 11. ver. he saith, *they are circumcised with the circumcision made without bands*; holding forth unto them, what they have in Christ; namely, righteousness through the circumcision; that is the righteousness of Christ; for Christ being circumcised, performed all the righteousness that circumcision required. This is the first ground

ground. The scripture nowhere saith that baptism is one with circumcision.

2. The ground why baptism is not one with circumcision, is, because the rule for baptism under the new Testament, is not one with the rule for circumcision under the Law: the rule for circumcision was, that every male childe of the naturall seed of Abraham, was to be circumcised the eighth day; the rule for baptism under the Gospel, is, that whosoever beleeveth, man or woman, Jew or Gentile, shall be baptized, *Mark 16. 17. with Mat. 28. 19. Act. 8. 12.* Both men and women, hearing and believing, were baptized; so that the command for circumcision and baptism, do in no case agree; the one is for males onely, the other for believers both men and women.

3. Circumcision hath its authority in other things, as namely.
1. In the circumcision of the heart, the cutting off of sin, lust, and corruption; it is called in the fore. mentioned Scripture, the *circumcision made without hands*, *Colos. 1. 11.* see also, *Rom. 2. 29.* *Circumcision is that of the heart, in the spirit, and not in the letter;* this was the type of circumcision. And 2. it typed forth Christ his fulfilling the righteousness of the Law, to which circumcision had a relation, *Rom. 2. 25.* and so of the Christians freedom by Christ, *Colos. 2. 11.* *we are circumcised with the circumcision made without hands,* in putting of the body of the sins of the flesh, by the circumcision of Christ. Note, it is by the circumcision of Christ, that is, by that righteousness: Christ being circumcised, and so bound over to fulfill the Law, hath performed it for us (namely) who believe.

4. Baptisme hath nowhere those titles given unto it which circumcision hath, as namely, a Covenant, *Gen. 17. 10.* A Seal to Abraham, *Rom. 4. 11.* Baptisme is nowhere called a seal, neither do I read of any seal to the beleever, but the Spirit of God: although it is true, this of Baptisme hath (though for all that I know) groundlessly been called a seal: Yet it is true, the Spirit of God in it, may convey comfort to the souls of the Saints, as in other Ordinances.

5. Baptisme and circumcision differ in the thing it selfe: the one being the cutting off the fore-skin of the flesh, onely of the males: the other the dipping in or under water, of believers, men or women, *In the name of the Father, Son, and Holy Ghost.*

6. They differ in the ends; the end of circumcision was, 1. To confirm to Abraham and to his posterity, that Christ should come of that seed, therefore it was annexed unto that promise, *Gen. 17.* No such thing in baptism, that holds forth Christ coming, *washing away the sins of believers in his blood, Acts 22. 16.*

2. To type forth Christ, who being circumcised, was to perform perfect obedience for all his elect, and so bring in everlasting spiritual circumcision, that is righteousness: but baptism holds forth a conformity in the beleever to this Christ in his suffering, in his death, and buriall, *Rom. 6. 4, 5, 6.*

7. Circumcision was no type of baptism, because baptism is but a type it self: Now for one type to type forth another, I conceive is very absurd, for Christ was the substance of all types, and therefore of this.

8. Lastly, Circumcision was no type of baptism, for they were both on foot many yeers together, all the time Christ preached in the world; if baptism was the substance of circumcision, then when the substance is once come, the type should have been abolished.

Object. But if it be objected that baptism came in the roome of circumcision, because that circumcision was the means by which the Jews were admitted into the Church, and so is baptism to us.

Answer. I suppose baptism is not come in the room of it, proved; first it is true baptism is that which gives visible admittance after the manifestation of faith into the Church of Christ, *Acts 2. 41.* As many as gladly received the word, were baptized and added, but circumcision did not admit the Jews into the Church, for they were born members of that Church, & circumcised because members; not this; if circumcision gave admittance to the Jews into the Church estate, then they were no members before they were circumcised; and then the Jews when they came over *Jordan*, into the land of *Canaan*, were no Church of God; for there was none circumcised but *Joshua* and *Caleb*, as you may see *Jos. 5. 2.* where circumcision is renewed; but it was an Ordinance God required of the children of Israel, meerly ceremoniall and typicall, as all the rest of the Jews Ordinances were: thus you see, what a great mistake here lies in the not rightly dividing between Ordinance and Ordinance.

Yet lastly, Suppose baptism were put in the room of circumcision, it gives Christ but so much honour as to tell you who shall be baptized, and the manner how it shall be done, and so the controversie will be soon ended

A third ground of mens ignorance, is, in not understanding the difference between the Jews priviledges, and the priviledges of the Gospel: hence it that is men are ready to argue for Gospel priviledges; O say they, it was the Jews priviledge, that their children should be circumcised, and is the Gospel straiter? have not Christians more priviledge under the Gospel then the Jews under the Law? is there not more liberty, grace and

and glory under the Gospel then under the Law? why then should not the Infants of beleevers be baptized, as well as Abrahams naturall seed circumcised?

Answer. It is true, there is indeed more liberty, grace and glory, under the Gospel then under the Law; but we are to understand what the Christians priviledge is: the Jews priviledges Would be a Christians bondage: this you say was the *Jewes* priviledge, that their children were to be circumcised: it was such a priviledge as bindes them over to the whole Law, Rom. 2. 25. Gal. 5. 3. but perhaps you will say, *what advantage then had the Jews, and what profit is there in circumcision?* Rom. 3. 1. that is, *what benefit then had the Jews by circumcision;* see verse the second, much every way, chiefly because that unto them were committed the Oracles of God; the Oracles, that is, the Ordinances of God was amongst them, namely, circumcision, and worship, &c. wherein Christ was typed forth to those which had faith, the World being without those Ordinances wherein Christ was thus prefigured.

Quest. But what are our priviledges under the Gospel?

Answer. We have the substance; they had but the shadow; we have Christ indeed, as a Church of Christ; they had but the Type, we have the righteousness typed forth to them in circumcision: they had the Oracles of God amongst them; these were priviledges unto them, yet indeed they were held under much bondage by those Oracles, the Law ever ready to condemn them; our priviledge is, that Christ hath set us at liberty from these priviledges, which would be to us indeed yokes of bondage, Gal. 5. 1. And he hath made the Law a Law of liberty to the Saints, that they may rejoyce in that Law from which they are set at Liberty by Christ.

In a word, there is never a priviledge that can be mentioned that the Jew enjoys, but would be a Christians bondage.

The Christians priviledges under the Gospel, they are all spirituall, and so are their Ordinances, Phil. 3. 3. *we are the circumcision that worship God in the Spirit, and rejoyce in Christ Jesus, having no confidence in the flesh.* So that (in a word) the Christians priviledge is, that they have received Christ the sum of all the Jews priviledges, ceremonies and sacrifices; all is in Christ, which the Christian onely by faith enjoys.

Tell me, what priviledge it is for a poor Infant to have a little water sprinkled upon him? will it confer grace, or will it not? will it regenerate, as you have been taught? O Ignorance! the Lord cause it to vanish: can the Infant, if elected, make any use of this Ordinance, or receive any thing held forth in it, to the eye of faith? nay, he cannot, faith is required in those that participate of Gospel Ordinances,

Ordinances; and indeed, men and women are to be baptized, because they are regenerate, not to regenerate them.

God owned the Jews under a covenant of works; and so indeed (for the most part of them) they were but a carnall people: and they had carnall, typicall Ordinances, and a worldly Sanctuary, Heb. 9. 1, 2. but God owning his Church under the Gospel, in a covenant of grace *Acts 20. 28. Heb. 8. 8. 10. 11.* hath given us more spirituall Ordinances; and these Ordinances are alwayes presented to the eye of faith, in those that receive it our priviledge is that we are freed from the covenant of works and bondage under which the Jews were held, *Gal. 5. 1. 2. 3. vers. 13.* and so being free from that covenant, *Heb. 8. 7, 8.* are freed also from those carnall and legall Ordinances; from all fleshly and carnall priviledges; in the spirituall enjoyment of the substance of all, Christ Jesus, *who is our light and life; our all in all.*

A fourth ground of mens coming short, and not walking up according to the rules of Scripture, is, *not understanding the difference between Priest and Priest:* and this may be taken notice of under a twofold consideration.

First, in not understanding the difference between the Jewish High Priest the type, and Christ our High Priest the substance, who hath indeed *made present peace and reconciliation for all his people.* Hence it is, that many a gracious soul, comes short of that peace, of that consolation, which otherwise they might enjoy; and not tying Christ their Priest and Sacrifice, they themselves are ever sacrificing for peace; and yet no longer then they are offering sacrifice, can they have peace; and so they come short of walking up with God according to the Gospel, *being filled with joy and peace through believing.*

The second is, in expecting that from those who (indeed falsely) have appropriated that title of Priest to themselves, which they are to expect from Christ; as namely, Teaching: O how have those men been, and still are to this day, set up as Christ, amongst many people, making their words their rule? as if it were not possible such learned men might err; and I conceive it ariseth, partly from the misunderstanding of that Scripture, *Mal. 2. 7. The Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of hosts.* Now this usually is appplied to the Ministers, who have given themselves the title of Priests, and that the people should seek the Law at their mouths: and indeed, they themselves have done, what in them lies, not only to bring people into this error, this ignorance, but to keep them in it; whereas Christ is indeed the alone Priest, the substance of the Jews Type; *And the people*

people are to seek the Law at his mouth, for he is the messenger of the Lord of Hosts; he is called the messenger of the Covenant, Mal. 3. 1. the alone Prophet and Teacher of his people.

Ob. But Christ hath appointed Ministers to teach his people; are not the people to seek the Law at their mouths?

Ans. 1. Not by vertue of that Scripture; for Christ is the alone Priest; and there is none in that office beside him; though it is true, all the Saints are Priests, and the Church a holy Priest-hood.

2. We are to receive nothing from any man as Truth, but what he brings from Christ; and therefore our duty is to try all things, and hold fast that which is good. We are men subject to error; and it is our duty, to try the truth of what is delivered, and not receive any thing, because another saith it; but see whether the Lord hath said it; therefore the Apostle saith, Gal. 1. 8. *If 1, or an Angel from heaven teach you any other doctrine, then that you have received, hold him accursed; And the noble Bereans were commended for searching the Scriptures, to try, if those things preached were truth, Acts 17. 11. If the Bereans try the truth of Pauls Doctrine by the Scriptures, who spake by divine inspiration from Christ; much more should you search and try the truth of things delivered, and not build your faith upon any other word, but the Word of Christ, your High-Priest, who keepeth knowledge for you, and hath promised to teach you, Isai. 54. 13.*

The fifth and last ground of mens (I mean still those that have some knowledge of God) coming short of answering the rules of the Gospel, is, their ignorance, in not understanding the difference between Covenant and Covenant.

God owned the Jews as they were a body, a Church under a Covenant of Works; but the Church of the Gospel under a Covenant of Grace; It is true, the Covenant of God made with Abraham, Gen. 17. from the first Verse to the fifth, is a Covenant of Grace; and by vertue of that Covenant, he promised to be a God to Abrahams natural seed, but he never owned Abrahams natural seed in a Covenant of Grace; if so, then they must all of them have been saved; for the Covenant of Grace is sure to those that are under it; See Isai. 55. 3. It is called, *An everlasting Covenant, even the sure mercies of David, Jer. 32. 40. I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but will put my fear in them, and they shall not depart from me.* But God never made such a Covenant with Abrahams natural seed; nay, the truth is, that God never intended such a thing, neither to Abraham, nor any man in the world, to make a Covenant of Grace with

with their natural seed; for God himself saith of the Jews, the seed of Abraham, *Though the number of the children of Israel be as the sand of the sea, yet but a remnant of them shall be saved, Isai. 10. 22, 23.* with *Rom. 9. 27.* Now the Covenant under which God owns his Church under the Gospel, is an everlasting Covenant, *Heb. 8. 10, 11, 12.* When God promiseth his Covenant in *Jer. 31. 31, 32.* Behold, that day is come (saith the Lord) *That I will make a new covenant, not according to the covenant I made with their fathers, when I took them by the hand, to bring them forth out of the land of Egypt, which covenant they brake; &c.* This covenant of works it was under which Gods owns the children of Israel as a Church, to which Circumcision hath a relation, therefore called a Covenant, *Gen. 17. 10.* binding to this Covenant, the Law, *Gal. 3. 3. Rom. 2. 25.*

Now there are two evils that usually flow from this misunderstanding of the Covenant.

The first is this, (that seeing the Covenants are one and the same, under which God owned the Church of the Jews under the Law, and now owns the Church of the Gentiles under the Gospel, (which indeed is not so) the conclusion is drawn, that we must lay the foundation of Gospel Churches, and Gospel Ordinances in the Law; and hence it is, that men are so hardly drawn off from their legal principles; we must have National Churches; we must have Infants baptized; the ground ariseth from the Law, because the Jews were a natural Church, and their males were circumcised. O gross legality! Is not this to deny Christ to be come in the flesh, *1 Joh. 4. 3.* Truly if it be not, I confess I am yet ignorant of what God intends in that Scripture. O how hard it is, to bring learned wise men to lay the foundation of their practise in the Gospel! It is almost impossible, nay, I had almost said altogether impossible, if God do not mightily work to perswade them, that Christ Jesus as a Son over his own House, is faithful in all things, giving exact Rules in every particular, for the well ordering and governing of his House, that is, the Church, *1 Tim. 3. 15* and for the administration of every Ordinance, although Moses himself hath said, *Deut. 18. 15. A Prophet shall the LORD thy GOD raise up unto thee of thy Brethren like unto me; Him shall ye hear.* If the Lord help you once to see that ye are not under the Law, but under Grace, *Rom. 6. 14.* then you will be content to receive your Rules from the hands of Grace, the Lord Jesus Christ.

A second evil that flows from hence, is this; many a poor soul (for want of a clear apprehending of the difference between the Covenants, the one of Works, the other of Grace) are held under much slavery, fear, and legal bondage; the poor creature looks upon the Law,

the Covenant from Mount Sinai, (Exod. 19. and 20. Chapters,) where is nothing but fear and dread : and hence it is, that no longer then the creature can work, can it have comfort ; and the reason is, because it hath ever been set upon working our salvation, not remembring that blessed Word of Truth, Heb. 12. 18. to 23. For ye are not come to the Mount that might not be touched, and that burned with fire, nor unto blackness and darkness, and tempests, &c. ver. 23. but unto Mount Sion, &c. Believers are not come to Mount Sinai, to burnings, blackness and darkness ; they are not called to a Covenant wherein is the Administration of condemnation ; that is done away to Believers, 2 Cor. 3. 7. 11. But they are come indeed to Mount Sion, the City of the living God, to the Covenant of Grace, where is mercy and pardon in its administration, Heb. 8. 12. To the blood of sprinkling, which speaketh better things then that of Abel, where is nothing but cause of joy and gladness : joy unspeakable and full of glory, 1 Pet. 1. 8. All which many a poor soul is deprived of, for want of a right understanding between the Covenants of Law and Gospel.

Thus have I plainly (though very briefly) endeavoured to lay open the grounds, or true causes why many men and women, though otherwise godly, yet come short of walking up with God : according to Scripture rules : I must leave it to the great Prophet Christ, to teach your souls.

The second sort of people that come here to be reprov'd, are those that pretend to be for Scripture ; yet indeed do make the prescriptions of men their Rule : that resolve, what ever the Magistrate requires, or commands, they will do : A very sad thing, and as much to be lamented, that ever men that would be counted Christians, should set up man in the room of God ; see what a dreadful curse is pronounced upon such, Jer. 17. 5, 6. Thus saith the Lord (note, it is the Word of God) cursed be the man that trusteth in man, and maketh flesh his arm, whose heart departeth from the Lord : What is the curse ? ver. 6. He shall be like the Heath in the Desert, he shall not see good when it cometh, he shall inhabit the parched places of the wilderness.

Note, The curse consists in two particulars.

1. He shall be barren like the Heath in the Deserts: dry, empty, poor, nothing of God in him ; O this is it that is the cause men grow so barren, dry, empty, because they rest upon man ; they durst not entertain thoughts of going farther then they conceive the Magistrate intends ; Ministers admire why so many gracious people leave them ; they see they are grown barren upon their dependency upon men, the curse of God is come upon them, they are like the barren Heath

Heath in the Wilderness. Professors wonder why they are left of their companions many of them; why they are barren, empty, they cannot profit by them, and all because they trust upon men, they dare not entertain thoughts of submitting to Scripture, farther then the Magistrate gos along with them, and therefore it is that they leave them.

A second curse is, *They shall not see when good cometh*; this is the reason why so many choice learned men see not that good which is coming; that Truth, that Grace, that Glory, that God lets shine (through the Gospel) into the souls of many of his people, but they oppose it, and persecute it, the curse of God being upon them, blinding them because they trust upon man, and make flesh their arm, and their strong confidence, and had rather deny Truth, then suffer affliction with the people of God; but blessed is the man that trusteth in the Lord, and whose hope is the Lord, *ver. 7. He shall be fruitful as a tree planted by the rivers of water, &c.* O take heed of receiving, or (at least) of resolving to receive rules from man in matter of worship, without an exact trial of it by the Word of God. If ever men should again, as I trust it shall not be, but I say, if it should be so, that men should as those, *Matth. 15 9.* teach for Doctrines the traditions of men; yet that you would not receive those traditions for your Scripture; for in so doing you can do no less then incur that curse of being made like unto a barren Heath in the Wilderness, &c.

The third thing propounded concerning Christ as he is a Prophet, is the manner how he teaches his people now he is in Heaven, and that is, 1. Ministerially. 2. Spiritually. 3. Powerfully.

1. Ministerially, by his Ministers, yet ever according to the Rule, viz. the Scripture: thus Christ when he ascended to Heaven, sent forth his Disciples, *Mat. 28. 19. 20.* and promised to *be with them to the end of the world*; and you shall ever finde Christ teaching by this means, *Acts 2.* Peter preaches, the Jews are converted, *Chap. 5.* and so 8. 12. Philip preaches the things concerning Jesus, and they beleeved; and in the Church Christ hath appointed Ministers with their gifts; see *Ephes. 4. 11.* and all for the edification of the body of Christ; so that this is the first means by which he teaches *Rom. 10. 14. 17.* How then shall they call on him on whom they have not beleeved? How shall they beleeve on him of whom they have not heard? How shall they learn without a Prophet? *vers. 17. Faith cometh by hearing, &c. 1 Cor. 5. 19.* He hath put in us the word of Reconciliation.

2. Christ teacheth Spiritually. The Word and the Spirit go both together; the Word is but a dead Letter in it self, further then the Spirit goes along with it; therefore *John 6. 36. It is the Spirit that*

14. *knoweth*; the flesh profiteth nothing: the words that I speak are Spirit and life; but if the Spirit goes with the Word, then the Word proves Spirit and Life. The Spirit worketh freely in the preaching of the Gospel; the Word is but an instrument in the hand of the Spirit, by which it works. See *John 3.8* The wind bloweth where it listeth, so is every one that is born of the Spirit; so it is the Spirit that worketh in the Word, and by the Word.

3. He teacheth *Powerfully*: Where Christ comes, he teacheth powerfully; therefore the Gospel is called *The power of God unto salvation*, *Rom. 1.16* For I am not ashamed of the Gospel of Christ; it is the power of God to salvation, to every one that believeth, *1 Thess. 1.5*. For our Gospel came not to you in word only but in power and in much assurance, &c. So that the Gospel is the power of God you see; that is, that where in Christ manifests his power in teaching poor ignorant unknowing creatures; therefore it is said, *Mat. 7.29* that he taught them as one having authority, and not as the Scribes, that is, his word had a commanding Power and Authority over their Spirits; Beloved, if Christ once comes to teach your Spirits, he will come with power, with authority, he will make a separation between thy soul and thy sins; he will pluck thee off from thy base lusts, and cursed practices, as once he did *Saul*; Christ came with power and great Authority upon him, and took him off from his persecution, and makes him a Preacher of that truth which before he persecuted, and so will Christ deal with thy soul, whoever thou art, that cleavest as close to thy sins, as thy skin to thy flesh, he will fetch thee off from it, if thou belong unto him.

The fourth particular propounded, was the *matter*, which Christ our Prophet teacheth.

First, he teacheth man to know himself; for it is *life eternall to know God and Jesus Christ*, *John 17.3*. and therefore you shall ever finde men (in Scripture) appointed by Christ for the work of the Ministry, to preach the Gospel, (that is) a crucified Christ; *Peter, Acts 2.36* 37. preacheth Christ crucified, brings them to know that it was Christ indeed whom they had crucified: so *Philip, Acts 8.12*. preacheth the truth that concerned the Kingdom of GOD, and the name of Jesus: So *Paul, 1 Cor. 15.3*. preached, that CHRIST dyed for sin according to the Scripture: this is the first thing to be preached, Christ and glad tidings by him; and therefore surely this is the first thing that Christ effectually teacheth where he comes.

Object. Must men be taught the knowledge of CHRIST before they know their own misery, by reason of sin? surely no man will accept of Christ, unless they see a need of him.

Ans.

Ans. It is the sight and knowledge of Christ, that brings men truly to see and know themselves. *Saul*, *Acts* 9. thought himself a very holy and happy man, till he met Christ in the way: and now, Christ teaches him in the first place the knowledge of himself; *who art thou Lord* (saith *Saul*)? *I am Jesus of Nazareth* (saith Christ) *whom thou persecutest*. Christ did not tell him of his sin; *O thou art a cursed persecuting creature*; dost ask *who I am*? thou hadst more need know thy self, &c. No. no, he discovers himself unto him; and this I am sure was Gods usuall dealing in the Gospel: those whom he taught, he taught them first to know Christ; and this, Christ our Prophet must teach thee, if ever thou be taught: it is not mans wisdom that will help thee to the knowledge of Christ: See *1 Cor.* 1. 21. *For after that, in the wisdom of God, the world by wisdom knew not God*; all the wisdom in the world, cannot teach thee to know God; it may spoil thee, and undo thee, but not help thee, *Col.* 2. 8. *Beware lest any man spoil you through Philosophy*, that is, through the wisdom of man: mans wisdom may; nay, will (if God prevent it not) spoil you for ever: for there is no greater enemy in the world in it self (mans corrupt nature so working with it) to hinder man in the true knowledge of Christ, then mans carnall wisdom, and learning; see *Rom.* 8. 6. *For the wisdom of the flesh is death*, so the word in the Greek is, ** τὸ γὰρ ἐσθὶν καὶ θάνατος*, *Salvat*, see *1 Cor.* 1. 20. *where is the wise? where is the Scribe? &c.* Hath not God made foolish the wisdom of this world? O take heed of resting upon humane wisdom, arts and sciences; they are dangerous things, if the Lord prevent it not, for a malicious Devil, and a deceitfull heart, to deceive you withall.

Secondly, Christ teacheth those whom he teacheth, to know themselves; and that, as I have said, by a reflecting back upon themselves, from beholding of Christ. They come now to see themselves cursed, lost creatures; and beleve it, every one whom Christ effectually teacheth, he teacheth them to know themselves, to be poor, lost, and undone creatures in themselves. Thus Christ brings those, *Act.* 2. 37. from beholding of Christ, to behold themselves; and make them cry out, *Men and brethren, what shall we do*, &c. and so *Saul*, *Act.* 9. 5, 6. after he had seen Jesus, *I am Jesus whom thou persecutest*, &c. and then he sees himself a poor creature, and comes trembling, and astonished; and said, *Lord, what wouldest thou have me to do*? So if once Christ come, he will make you see your selves sinners with a witness: and this thou canst never do savingly, unless Christ teach thee; *Saul* could persecute, and think he did well, till Christ meets him, and shews him his sin: but he could never see himself a persecutor, till Christ taught him; *Saul* persecutes, but he confesseth

be did it ignorantly, through unbelief, 1 Tim. 1. 13. So there are many that out of zeal, are persecutors of Christ in his Saints; but they do it ignorantly, they are perswaded that it is their duty, and that they do God service in it, as Christ himself foretelleth, John 16. 2. (but I dare say as Saul said of himself) it is through ignorance, out of zeal; *thinking they do God good service*, that it is their duty so to do. Did they know, that in so doing they persecute Christ, who indeed takes every wrong done to his, as to himself; I dare say they would not do it: but it is the power of Christ that must come upon their spirits, before they can see it: Oh, men can hardly beleeve it; tell such a man that persecutes and imprisons the Saints, (as did Saul) that they persecute Christ, they will not beleeve it; they will be ready to say, as Hazael, 2 Kin. 8. 13. when the Prophet Elisha tells him what great wickedness he should commit; Ver. 12. *What am I a dog? that I should do this great thing?* so many men who are bigger enemies to the Saints, ready to do any mischief unto them, yet cannot be perswaded, that they are the men that persecute Christ; *What I such a dog, to persecute Christ?* God forbid; yet can, and will persecute the Saints. Beloved, consider of it, Christ takes every wrong done to them, as done to himself, Act. 9. 4. *Why persecutest thou Me?*

3. Where Christ comes in power, he teacheth men to beleeve: this he taught when he was upon the earth, John 6. 29. *This is the work of God, that they beleeve on him whom he hath sent:* and ver. 47. *Verily, verily, he that beleeueth in me hath everlasting life,* Chap. 3. 18. *He that beleeueth on him, is not condemned,* and ver. 36. *He that beleeueth on the Son hath everlasting life, &c.* And this was it he gave in commission to his Disciples to preach, Mat. 16. 16, 17. *to preach the Gospel to every creature: he that beleeueth and is baptized, shall be saved.* And this Paul preached, Act. 16. 31. *Beleeve in the Lord Jesus and you shall be saved, &c.* and this Christ doth not only teach to the ear, but to the heart also, where he comes in power: this he taught his Disciples, Mat. 16. 16. and John 6. 69. *We beleeve, and are sure that thou art Christ the Son of the living God.* And this he taught all that ever came to him effectually, Act. 2. 41. *All that gladly received the word; that is, the truth held forth in the Word, the glad rydings of life by Christ, preached in the Gospel; and this is the work of Christ, Heb. 12. 2. the gifts of Christ, Ephes. 2. 8.*

Quest. What is that Gospel-faith Christ teacheth to his people?

Ans. It is a beleeving of that record God hath given concerning his Son, with a depending upon him for justification and life,

1. It is a beleeving of the report God hath given concerning his Son; that is, that he is the Son of God, Mat. 3. 17. the Son of man, God and

and man, Rom. 1. 3, 4. Col. 2. 9. That he is a mighty God, the everlasting Father, the Prince of peace: Eisy 9. 6. That he came into the world to save sinners, 1 Tim. 1. 15. To save them from their sins, Mat. 2. 2. and from all their enemies, Luke 1. 17. This is the record God hath in Scripture given concerning his Son; and faith is required to believe it, John 5. 10. He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believed not the record God gave of his Son; that is, to believe that he is the Christ, the Anointed sent of God, and fitted for the work to save sinners, ver. 1. with ver. 11. This is the record, that God hath given to us eternal life, and this life is in his Son.

2. Faith is a dependency upon this Christ for life, flowing from a sensible apprehending of all that fulness that is in him, John 6. 68. When many Disciples went from Christ, Jesus said to the twelve, Will ye also go away? Simon Peter answered, and said, Lord, to whom shall we go? thou hast the words of eternal life: we believe, and are sure, that thou art the Christ, the Son of the living God; mark here is the Apostles faith, we believe thou art the Christ, thou hast the words of eternal life; therefore, whether shall we go but to thee? It all forsake thee, yet we cannot; whether shall we go? Here is faith, when a soul believes indeed Jesus to be the Christ, the Son of the living God, and there leaves it self; sees no way or means else in the world of help, but sticks close to the Lord Jesus in a way of dependency: and this none can do, but by the power of God; see Mat. 16. 17. Jesus answered, and said unto him, blessed art thou Simon; flesh and blood hath not revealed it unto thee, but my Father which is in Heaven; and none can call Jesus the Lord but by the holy Spirit, &c. 1 Cor. 12. 3.

Now the fruit of this faith is Obedience; where ever Christ works this faith, it produceth obedience, Rom. 1. 5. By whom we have received Grace and Apostleship, to the obedience of Faith; so is the word in the Greek. Faith is a working grace, it is not idle where it is, it worketh by love, Gal. 5. 6. Circumcision availeth not, nor uncircumcision, but faith which worketh by love; Christ is ever teaching a believer, and he receives this teaching by faith which worketh by love, and constraineth the soul in whom it is, to submit unto the teachings of Christ, which still is according to Scripture, as you have heard.

Quest. What doth Christ teach a believer after he hath given him faith?

Ans. Christ teacheth many things, to his Disciples which they receive by faith; and they may be called (in some sort) the fruits of faith, because by faith we receive them, and submit unto them; but they are indeed the fruits of the spirit, which Christ our Pro-

phet giveth to his people, *Gal. 5. 22.* but I shall confine my self in the discovery of the teachings of Christ to the Saints, under three heads: The first is *Self-denial*, 2. *Universal obedience*, 3. *To live by faith*.

The first is *Self-denial*; and this Christ teacheth in the first place, where he comes, (I mean) to a beleever; for *self-denial* is a fruit of faith: How can a man deny himself till he sees something out of himself worthy of his love? See Christ teacheth this lesson, *Luk. 9. 23.* *If any man will be my Disciple, let him deny himself, and take up the Cross and follow me.* Christ teacheth his Disciples to deny whatsoever is of flesh, in the creature: Now there are ten things in self, which Christ teacheth his in som measure to deny, and to lay all down at his feet.

There is; 1. *Self-sinful.* 2. *Self-righteous.* 3. *Self-wisdom.* 4. *Self-glorying and boasting.* 5. *Self-profit.* 6. *Self-pleasure.* 7. *Self-love.* 8. *Self-wil.* 9. *Self-strength and Self-sufficiency.* 10. *Self-ends.*

First, *Self-sinful, or sinful-self*: now it is true, that it is in it self all very sinful: whatsoever is of self, is sinful. But for the more clear opening of this grace of *self-denial*, I branch it forth under these heads; the first is *sinful-self*; where Christ is, he teacheth men thus to deny themselves: they cannot sin willingly; see 1 *John 3. 9.* *Who-soever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin; that is, he cannot sin with a mind to sin: he denies his sin, he loves not his sin, therefore he is able to say, It is no more I that do it, but sin that dwelleth in me;* as the Apostle, *Rom. 7. 17.* and therefore he is ever at enmity with his sin, and lusts; the grace of God teaching him to deny them: *Titus 2. 11, 12.* *For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness, and worldly lusts, we should live soberly and righteously, and godly, in this present world.* The grace of God manifested in the Gospel, teacheth men that rightly receive it, to deny themselves, to deny all ungodliness, and worldly lusts: Beleeve it, this is the grace of the Gospel: it is not as some pretend, a Gospel of liberty to sin, but such grace as teacheth men to deny sin: whoever he be that takes liberty in sin, under a pretence of grace; certainly, it is not that grace that brings salvation, that teacheth men to deny ungodliness, and sinful lusts; that teacheth them to live soberly in respect of themselves, righteously towards men, and godly toward God.

This is the effect of the grace of the Gospel: *Saul* a persecutor, shall be so no more; *Zachens* an oppressor, shall be so no more: It makes a separation between a man and his lusts, and between man and

and his sinfull courses; as Job 40. 4, 5. *Behold I am vile, and what shall I answer thee? I will lay my hands upon my mouth; once have I spoken, but I will not answer; yea twice, but I will proceed no further.* So when once the grace of the Gospel comes, then it makes a man lay down all sin and lust, what ever it be; as *Saul, Acts 9 4, 5.* once have I spoken, but I will proceed no further; perhaps once I have been a persecutor, yea twice, but I will proceed no further: once I have been light vain, prodigal, walking unbecoming the Gospel of Christ, yea twice, but I will proceed no further: this grace teacheth men to deny ungodliness.

2 There is *Righteous Self*; that is, in self apprehension; though it is true, none can do good, and the best actions out of Christ, are but filchiness, yet such a disposition there is in Nature, that is ever apt to have high thoughts of it self, they that know any thing know it.

But when Christ commeth, he teacheth men to deny it, to cast off all their own righteousness, as filchiness: See *Paul*, who was (indeed) full of self-righteousness before his conversion (as himself confesseth) *Phil. 3. 5 6.* *He was circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews: as touching the Law, a Pharisee; Concerning zeal, persecuting the Church: touching the righteousness which is in the Law, blameless.* Here was a righteous soul, who would think now this man should have any need of a Christ? But follow him a little, and see the change; all this must be denied, cast off, and rejected, as a thing of naught, as filthy polluted things. See ver 7, 8, 9. *But what things were gain to me, those I counted loss for Christ; that is, those things that I once esteemed gain, all that confidence that I had in the flesh I see they were all nothing, I was content to lose them all for Christ; Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, (that is, all that was mine own) and do count them dung that I may win Christ.* Beloved, here is self-denial in a wonderful measure, to account all your own righteousness but as dung or filchiness, that you may win Christ; and be found in him, not having mine own righteousness, which is of the Law (the Apostle exclaims that, casts it away) but that which is through the Faith of Christ, the righteousness which is of God by faith. Here is a denying of *Righteous Self*, a rejecting of all his own righteousness as nothing; nay, as very filchiness: And believe it, where Christ comes in some measure, he teacheth this lesson. I confess, this is a very hard Lesson, flesh and blood cannot attain it: Herein lies the great mystery of the Gospel, which appears to flesh and blood to be the greatest

greatest folly ; for a man to deny himself, his duties, prayers, best actions, cast them down at the feet of Christ, as dung and dross ; Oh it is a hard Lesson, yet such a Lesson as the Saints must learn ; yea, and do learn it, in some measure, from Christ. See Mat. 25-37. *The righteous shall say, Lord, when saw we thee hungry, and fed thee ; or thirsty, and gave thee drink ?* Note it, The Saints disown all that ever they have done, they take no notice of it, they do not remember it. It was not that whereon they built their consolation : they looked to the righteousness of Christ, and there they lay their salvation : And note again, Christ remembers the good works of the Saints, when they do not remember it themselves. Oh it is a sweet thing to be above these things, then Christ will remember them : but when men live upon these things, and come to remember duties as a ground of comfort, then Christ will not remember them. See Mat. 22. 23. *Christ will prophesie, I never knew you.* Now the want of this grace in this particular, it occasions two evils ; the first, and best of them, is, and that even to the Saints, it deprives them of much comfort, and spiritual peace : the poor Soul looking upon its duties, seeing the weakness, the imperfection of them, he is troubled and complains, and doubts, and questions his condition, and all for want of self-denial ; that is, not looking for any thing in those duties. I dare say, that the Saints duties kills them in their own apprehensions, more then any other of their sins : but if the Lord help you to deny your selves, that is, not to expect any thing in duty, but lay it down at the feet of Christ, and so live upon Christ your All in All : you shall find abundance of influence of grace, and new manifestations of love ; and in your duties you shall have more fellowship and communion with God, then ever ; it is you expectation of comfort in your own righteousness, that deprives you of it : and just it is that it should be so, nay it is a mercy that it is so : for if God should give thee thy desire in duties, thou wouldest then live upon them, and undo thy self for ever.

The second evil that flowes from hence, is, that men do indeed destroy themselves by this means : that is, that it is an instrumental means by which they destroy themselves, as all men are destroyed by some means, and that is sin, and by this sin self-righteous men destroy themselves : men living and dying, trusting upon their duties, destroy themselves ; and this is that which makes men spiritually proud, lifts up men when they have least cause, when they live upon their own righteousness ; but Christ teacheth his to deny themselves.

3. There is *self-wisdom* in every man and woman naturally ; and this

this Christ teaches his to deny also: men are naturally too wise for Christ, so were the Grecians, 1 Cor. 1. 22. *The Greeks seek after wisdom.* There is a great deal of carnal earthly wisdom, that naturally dwells in men; and this wisdom is enmity against God, and Gods wisdom, appears foolishness unto it. See what the Apostle saith, 1 Cor. 3. 18. *If any man among you seemeth to be wise, let him become a fool that he may be wise; for the wisdom of the world is foolishness with God.* Here is an exhortation for a Church to take heed of self-wisdom; you and I have need to learn this wisdom; the Lord help us in it to see our selves fools. See who is the right fool, Prov. 28. 26. *who so trusteth in his own heart, is a fool.* The readiest way to attain wisdom, is to lay all our own wisdom down at the feet of Christs: the Apostle Paul had abundance of humane wisdom and learning, yet he abases himself; he accounts all, not only his righteousness, but wisdom also, but dung and dross, all loss in comparison of the excellency of the knowledge of Christ Jesus. This is true wisdom indeed, truly to know God in Christ, this is that wisdom which is from above, that brings life eternal with it, Joha 17. 3. I beseech you consider of it. Hath Christ taught your souls this lesson? Is your wisdom Heaven-born wisdom? or is it earthly? it is your own wisdom, James 3. 13, 14, 15. *who is a wise man, and endowed with knowledge amongst you? let him shew out of a good conversation his works with meekness and wisdom; but if ye have bitter envying, and strife in your hearts, glory not, he not against the truth, this wisdom descendeth not from above; but see, ver. 19. The wisdom that is from above, it is first pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits; it is all heavenly, like him whose it is; but mans wisdom is all earthly, sinful, and devillish, which Christ teacheth his in some measure to deny.*

4. There is naturally in every man, self-baasting, and self-glorving in the creatures own wisdom, and apprehended self-excellency; but where Christ reaches, he gives power against this, cursed fruit of the flesh, in some measure; there is a disposition of nature even in the Saints, to be exalted, and that above measure; not only in their own personal excellency, but in those graces received from Christ. The Apostle Paul was sensible of both, in 1 Cor. 9. 27. where the Apostle saith, *He beats down his body, &c.* There was a lifting up, and the Apostle was sensible of it; he found that in him, that which was enough (had not God let him see it, and helped him in it, as he apprehended, notwithstanding his preaching to others) to make him a cast-away; so also, 2 Cor. 12. 7. *Lest I should be exalted above measure,*

sure, through the abundance of revelations, the Lord sent a prick in the flesh, the messenger of Satan to buffet me: that was, to pull him down, that he might not be exalted in himself; there is in every child of God a natural disposition to spiriual pride; he that knows any thing knows it: The Lord teach you, and I, to search our own hearts in this particular, and give us power against it; see 2 Cor. 6. 1. *Having such promises, let us cleanse our selves from all filthiness of flesh and spirit, &c.* This is the filthiness of spirit that the Saints are lyable unto; truly we have little cause to glory in any thing, except in Christ Jesus: *what hast thou (saith the Apostle) that thou hast not received? and if thou hast received it, why dost thou yet boast?* 1 Cor. 4. 7. therefore (the Prophet saith) *Let not the wise man glory in his wisdom, nor the strong man in his strength; but let him that glorieth glory in this, that he understandeth and knoweth the Lord.*

It is the exhortation of Christ to his Disciples, Luke 10. 22. *Rejoyce not that the Devils are made subject to you, but rejoyce rather that your names are written in Heaven:* and this lesson the Apostle Paul learned, and every Christian in some measure must learn, Gal. 6. ver. 14. *God forbid that I should glory in any thing, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

5. There is *self-profit*, which every man naturally is apt to look after. O how hard is it for a poor creature to deny himself! How hard is it for a rich man (saith Christ) to enter into the kingdom of Heaven? The world is a common bait, wherewith the Devil inticed man to sin, as Judas, Ananias, and Saphyra, *Act. 5.* Nay, Christ himself is set upon with this temptation, *Mat. 4.* Oh this profit, the love of money, it is the root of all evil.

But when Christ comes teaching effectually, he teacheth the soul to deny it self, to look upon the world as a very empty thing; he gives power to overcome the world. *whoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith.* 1 John 5. 4. Now the soul sees that it is his duty, not to look only on his own things, but every one on the things of another. Phil. 2. 4. Now he hath learned to sympathize with the body, and every member, he looks not upon himself at a distance from the meanest member, making himself equal to them of the lower sort.

6. There is *self-pleasure* also, and this of two sorts.

1. In delighting in pleasures of these the Apostles speaks 2 Tim. 3. 4. *They shall be lovers of pleasure more then lovers of God; Beloved;*

it

It is much unbecoming Christians to be lovers of pleasure; See 1 Tim. 5. 6. *But she that liveth in pleasure, or she that liveth delicately, is dead while she liveth.* Now beloved, Christ takes off his people from these pleasures, by presenting better pleasures to them; he makes them *drink of the river of his pleasures*, Psal. 36. 8. So that the Saints are not without pleasures spiritual, and that abundantly and eternally, Psal. 16. 11. *At his right hand are pleasures for evermore:* but GOD takes off his from those earthly carnal pleasures, which is indeed dangerous and destructive, Pro. 21. 17. *He that loveth pleasure shall be a poor man;* It is true spiritually as well as temporally; carnal earthly pleasures and profits, are two great enemies to the power and being of godliness, Luke 8. 14. *cares, and riches, and pleasures, is that which choaketh the Word, that men bring forth no fruit unto perfection.*

A second sort of Self-pleasure, is, when men resolve to please themselves. O sad word! that men should have such a disposition to please themselves: but where Christ teacheth, he teacheth men in this case to deny themselves.

Now this may be considered under a twofold relation, either to God, or our Brethren.

1. To God; where God teacheth effectually, there the soul will rather deny it self then God; it will rather please God then it self; Christ who is the Saints Pattern, did always so walk as to please God, Joh. 8. 29. *For I do always those things that please him, to wit, the Father.* Now Christ as he was man in our flesh, pleasing the Father always in all things, and so was our pattern; so he teacheth his the same lesson. This is a maxime in Religion, *That whosoever chooseth to please himself rather then God, Christ hath not taught him;* 1 Thes. 4. 1. *we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk and please God, so ye would abound more and more.* As if the Apostle had said; that which ye have received of us is, that ye ought to walk according to the example of Christ, to please God. This is the Doctrine, that we have taught you; we beseech and exhort you by the Lord Jesus; *That ye abound more and more in this grace.* This is an excellent choice grace to please the Lord: even to have this in thine eye, to please God, though thou displease thy self; that is, thy fleshly carnal self, Col. 1. 10. *O this is a soul taught indeed by the Spirit of God, when he prefers the pleasing of the Lord before himself, or carnal friends, or any thing:* See Prov. 16. 7. *when a mans ways please the Lord, he maketh even his enemies to be at peace with him.* When a man seeks to please God, in walking answerably to the rule of God

though he displease his enemies, God will make those enemies to be at peace with him.

His being rightly learned, is that which would carry you along through all oppositions in a way of truth: perhaps some things, yea, some truths may seem hard to a poor creature to be submitted unto: perhaps the poor creature resolving with flesh and blood, which will have its bouts even in the Saints, *Rom. 7. 21.* may be ready to conclude sometimes; if I submit to this way, to this truth, I must expect reproach, persecution, perhaps loss of liberty, estate, yea, life and all: now it would wonderfully please carnal reason to deny such a truth, to hide and conceal such a truth in unrighteousness: but when a soul comes to this, it is my duty to please God, therefore hath Christ required it: will it please the Lord Jesus? O then I dare not but do it: come what will, I cannot but do it; truly you, who indeed love the Lord Jesus, that love will constrain you to please him, although you displease yourselves.

But secondly, Those who are taught of God will rather displease themselves than displease their brethren, the Saints. This is a necessary Lesson; a gracious soul will displease himself rather than the Saints; This is a Lesson that both you and I have need to learn; and I doubt we are short in our practice of it. I speak not either to blame or shame any of you; I have more against myself in this particular, than against you all: but I speak to inform, to forewarn both myself and you in this particular: but to prevent any mistake, or misunderstanding of what I shall speak concerning this thing; I desire before I proceed, to tell you know, that I do not intend that you should be men-pleasers: that is, that ye should so please one the other, as to suffer any sin in each other, without reproof, or admonition in love; therein you come to hate one the other. Neither be ye externally in show only such, for the Apostle reproves such, speaking of the duty of Servants, *Eph. 6. Not with eye-service, as men-pleasers; but so pleasing the Saints, as in that you please God, 1 Thel. 2. 4. So speak we as not pleasing men, but God; See Gal. 1. 10.* But to proceed, It is the duty of the Saints so far to please their brethren, as not to deny themselves, as the Apostle Paul, *1 Cor. 10. 33. For us to please all men in all things; not seeking mine own profit, but the profit of many that they may be saved;* the Apostle seeks to please all men, that he might win some to the Gospel, which is every Saints duty: much more then to please the Saints in love, rather than in every thing to seek to please our selves. It is this Self-pleasure that is the cause of so much division amongst the Saints. How hard a thing is it for one Saint to stoop to the weakness of another?

Love

Love would cause us to stoop to each other, and to perform every service of love each to other, *Rom. 14. 2.* Let every one of us please his neighbour for his good to edification. And why? *Verf. 3.* For Christ pleased not himself, &c. If your hearts and my heart, were so moulded into this form of Doctrine, as that you could count it your joy to please your brethren, that you could choose rather to please Saints, then to please your selves; and so every one to have this heart of love towards each other; what a comfortable life of love in the Lord might the Saints live? Whereas on the contrary, when every one stands off to please himself, men run an end to have their own minde, what whisperings? what bitterness wil arise even in the Saints? Nay, how do they come sometimes even to bite and devour one the other, as the Apostle speaks? *2. Tim. 3. 2.* Men shall be lovers of

But my beloved, I hope better things of you: I speak not to condemn, but to forewarn both my self and you of this great evil which too much creeps in amongst the Saints: and to let you see a glimpse of the amiableness of that grace of love, which is so useful amongst the Saints.

7. There is *Self-love* naturally in every man, (so the Apostle saith, *1 Tim. 3. 2. Men shall be lovers of their own selves*; and that professors too, and that in the last dayes. See verse 1. Now Christ who is the Saints Prophet and Teacher, he teacheth them to deny this *Self-love*; (not that a man may not himself; love his soul; love to enjoy good; *Prov. 19. 8. He that gathereth wisdom loveth his own soul*; So likewise *1 Pet. 3. 10.*) but that he should not love himself, and himself onely; this is sinfull love; Christ Jesus never taught this love; but a man may so love himself, as that he love his brethren also; nay he may so love himself, as that he love his brethren as himself; *Rom. 13. 9. Thou shalt love thy Neighbour as thy self.* This is the love Christ teacheth where he comes, and he doth not onely teach it in word, but in example also; he may be said so far to deny himself, as not to love himself in comparison of that love manifested to us; he loved us better then he loved himself; our life better then his own life; for he gave his own life freely, to purchase life for our souls. Hence was great love; *John 15. 13. Greater love than this hath no man, that he lay down his life for his friends*, and we ought to be followers of Christ in this grace of love. *Ephes. 5. 1, 2. Be ye followers of God, as dear children, and walk in love, even as Christ hath loved you, and given himself for you.*

8. There is Self-will also! and this Christ teacheth his Saints to deny, and to submit unto the will of God; This Christ our pattern hath

hath given us an example, who came not to do his own will, but the will of him that sent him: It is my meat and drink to do the will of my Father, John 4.34. In his prayer before his suffering, Mat. 26.39. Not as I will, but as thou wilt.

O blessed example to be imitated of all the Saints! What! Jesus Christ deny himself, his own will! and shall not the Saints do it, his Disciples and Followers? But Christ hath not onely given us his example as our pattern, but he hath exhorted us thereunto also, Mat. 7.21. Not he that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father, &c. Ephes. 6.6. the Apostle exhorting servants to be obedient to their masters, says, not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God. This Self-will is a cause of much stir and division in the world; I had almost said, amongst the Saints.

What is the cause of this war and blood but Self-will? I mean next under God; one will establish one Religion, another will establish another Religion; one will establish Episcopal, another will establish Presbyterian Government, or else the Kingdom must rue it; being stirred up thereunto on both sides by the Clergie; and is likely to bring ruine upon the Kingdom, if GOD prevent it not; in teaching those whom it concerns, that they have nothing to do on either side, to compell men to any Religion: that it is the will of men, and never the will of Christ, to give the Kingdom and Dominion to the will of Man, to the will of the Magistrate.

This Self-will it is that causeth stirs and troubles in Families; the husband will have his mind, and the wife will have her mind: this causeth stirs in Churches amongst the Saints, when every one will have his own minde, his own way, will please himself whoever be displeased. Oh how sweetly might the Saints live if the Lord teach them to deny themselves.

Christ teacheth to deny Self, sufficientie, and self-strength; there is a naturall disposition in the creature, to think that it hath power in it self to act towards God; And those that hold free-will, make it a part of their faith, that though in word they seem to deny freewill, yet indeed they hold it: and that the creature acts of his own strength, and may fall from Grace, or may stand if he will; but where Christ comes in power, he teaches men to deny this principle, John 15.5. Without me ye can do nothing: And the Apostle that had experience of the workings of God, confesseth it, 1 Cor. 15. 10. I laboured more then they all, yet not I; but the grace of God which aided Phil. 2.13. It is God that worketh in you both to will and to do of his good pleasure.

10. And lastly, there are Self-ends also; and these Christ teacheth

eth his to deny. There is a naturall disposition in the creature to seek himself and his own ends in every thing; Phil. 2. 21. *For all seek their own; and not the things that are Iesus Christs*; therefore the Apostle exhorts the Corinthians, 1 Cor. 10. 24. *Let no man seek his own, but seek ye one anothers wealth*. Christ teacheth his in some measure to lay down all Self-ends at his feet, and to seek him and his honour; so that now what ever the Christian doth, it is for Christ; if he preach, it is Christ, and for Christ, 2 Cor. 4. 5. *We preach not ourselves, but Christ Iesus the Lord, and our selves your servants for Iesus sake*. All that ever the Saints do, they do for the honor of Christ, 2 Thess. 1. 11. and why? they are not their own, they are bought with a price, therefore they are to glorifie God in their bodies and spirits, 1 Cor. 6. 19, 20.

Quest. May not a Christian seek himself in any case? May he not seek his own good?

Answer. Yea, without question, a man may seek his own good, but he may not seek himself. 1. He may not seek himself alone, but first the glory of G O D, and in seeking to glorifie God, he must of necessity seek his own good; for God hath so conjoyned his glory and the Saints good together, that it is impossible to glorifie the Lord, but the good of the Christian must be included in it, for this is the Saints rule, *Do all to the glory of God*, 1 Cor. 10. 31. this is the Saints privilege, *All shall work together for good to them that love God* Rom. 8. 28.

There are many base and Self-ends, that Professors may have in their actions, as those (John 6.) that followed Christ for the loaves, more then for love to him; So it is possible that men may follow Christ for outward and by-ends; although, I confess, I see but little ground, why men should now turn Christians for the World, for they are like to enjoy least of it, as the Scribe that came to Christ, and would follow him whithersoever he went, he thought to gain something by him, Mat. 8. 20. but Christ tells him, that he was not like to gain what he expected: *The Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to rest his head*; And therefore he had no house of perferment for him. It was a good resolution of the Scribe, had his end been as good, to follow Christ whithersoever he went; this is the noble resolution indeed of every one that rightly comes to Christ, to follow him, whitherever he leads him: they follow him through good report and bad report, through many tribulations to the Kingdom of Heaven.

But those that come to Christ in expectation to gain the world, they are likely (for all that I know) to miss of their ends.

Some come that they may get heaven, and so they pray, preach, do
all

all to get heaven by it; but they are like to miss of their end, *Mat. 7. 22. Luke 13. 26.*

Some profess, that they may be counted Christians amongst others; as the Scribes and Pharisees, they did what they did to be seen of men, *Mat. 23. 5.*

But these are not the Saints ends in their duties; they seek *Jesus of Nazareth*, a crucified Christ, and his glory, and therein they glory and rejoice, *Gal. 6. 14.*

Thus you see when Christ teacheth effectually, he teacheth men to deny themselves; and indeed there is good reason for it, that it should be so.

1. There is great reason that man should deny his own righteousness, or else he is like never to partake of Christs righteousness: Christ will be the alone Justifier, or else no Justifier; he will be All, or none at all, *Gal. 2. 16. 21. Colos. 3. 11.* Therefore the Apostle *Paul*, who once had as much self righteousness as another man, he thought himself once alive; but when Christ came, he taught him to lay down all that was his own, at the feet of Christ, and to suffer the loss of all things that seemed gain to him before, that he might win Christ, *Phil. 3. 8.*

2. There is a necessity for Christians to deny finfull Self: And that, 1. As they stand in relation to Christ, who is their Justification; for it is the naturall property of Grace to subdue sin, to purge forth iniquity; Christ dwells in every justified believing Soul; and where Christ dwells, there cannot be a love unto, and a delight in sin, *1 John 3. 9. Whosoever is born of GOD, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of GOD; he doth not sin because his seed remaineth in him, that is, the Spirit of grace and of Christ remaineth in him, that now he cannot sin, because born of God; that is, as he is a man born of grace, he cannot sin; he cannot sin with a minde to sin, with a delight in sin; therefore the Apostle Paul saith, Titus 2. 11, 12. The grace of God that brings salvation, teacheth us to deny ungodliness, and worldly lusts, and to live soberly and righteously, and godly, in this present evil World: it is the property of grace, to teach men to deny ungodliness.*

2. There is great reason why it should be thus: and that,

1. With relation to the great contrariety that is between Christ and sin, Christ and Satan; for all sin is of the Devil, *1 John 3. 8. He that committeth sin is of the Devil; Christ and Satan, Christ and sin, which is Satans work, or one of the effects of his work, are open adversaries each to other; and sin and Satan are absolute rebels against Christ, so that they cannot possibly dwell together in one*

one and the same soul; that is the reason, Christ in the Saints is ever weakning and subduing sin and Satan; he ever teacheth the Saints to deny sin, it being so contrary to his holy and pure nature; they being made partakers of the same divine nature, 2 Pet. 1. 4. their spirits are ever carried forth against sin.

2. The Saints cannot but deny sin, as they stand related to Christ, in relation to his glory; Christ is holy, and he will have a holy people, that may be for his praise and honour, 1 Pet. 2. 9. But ye are a chosen Generation, a royall Priesthood, a holy Nation, a peculiar people. Why? That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. Christ hath made you and I holy, that so we might shew forth his praise, that is, that so we might give occasion to praise God.

Are not the eyes of the World upon the Saints, expecting much from them? although it is true, they do not say, they cannot love holiness, yet they expect the Saints to be holy, and to deny sin; are they not ready to watch opportunities to scandal Saints and truth withall? and would it not be a very sad and grievous thing, if those that profess themselves to be for Christ, should give just cause of offence? would it not be very dishonourable to the Name of the Gospel & profession of Christ? therefore Christ teaches men and women where he comes, to deny ungodliness and sin, and to live soberly, righteously, and godly in this World. It is his exhortation, Mat. 5. 16. Let your light so shine before men, that they may see your good works, & glorifie your Father which is in Heaven; Let your light shine before the men of the World, that they may have no cause to speak evil, but rather cause to glorifie G O D. Let your light so shine before the Saints, that they may rejoyce and glorifie God. A close walking with God is that which gives great cause of joy and rejoycing in each other, and an occasion of praising God, one for another: So the Apostle, Rom. 1. 8. I thank G O D through Jesus Christ for you all, that your faith is spoken of through all the world. How was their faith spoken of? it was the fruit of their faith, their obedience in walking up with God, answerable to that faith they professed; for by our works we manifest our faith: so likewise, Phil. 1. 3. 5, the Apostle thanks G O D for their constant fellowship in the Gospel, from the first submitting to it: This is a cause of joy. But on the contrary, for such as bear the name of Christians, to live in, and delight in sin, to be vain, and carnall, and earthly, this is a cause of sorrow and weeping amongst the Saints, Phil. 3. 18. For many walk, of whom I told you before, and now tell you weeping, they are enemies to the crosse of Christ, they cause the crosse of Christ, and the way of Christ to be evil spoken of, a cause of sadness indeed to the Saints.

3. Reason, Why Christ teacheth his to deny self-wisdom, self-love, self-will, and all of Self, is, because they are to take up their Cross and to follow Christ: that is, they must expect reproaches, afflictions, tribulations for the name and sake of Christ, *Joh. 16. 33. In the world you shall have tribulations.* Now what wise man in the world, can, or will suffer reproach, the loss of the world, and the worlds reputation, the loss of friends, liberty, ease, it may be of life it self? In a word, all that is neer and dear to the carnal man? what man but a fool (thinks the wise men of the world) is there, that will lose all on such light terms, as the gaining of a crucified Christ?

A man not taught of Jesus, as the truth is in Jesus, can never suffer with comfort and joy, these things the Saints are like to suffer for the name of Jesus. Self-wisdom, and self-love will come in; O saith Wise-self, when it eyes that persecution, those hardships, that are like to follow those that follow Christ, *May I not pass by such a truth, and such a practice, and yet be a Christian, and get heaven too? what need I to adventure my self upon such hardships, when perhaps neglecting of such or such an opinion or practice, I may attain my liberty, my good reputation?* and is it not a sad thing, that men professing Christ should thus consult with flesh and blood? The Apostle Paul did not so, when he was converted to the faith of Jesus, *He consulted not with flesh and blood, Gal. 1. 16.* It is self-wisdom, and self-love, that sets men to consulting with flesh and blood; but *flesh and blood cannot inherit the Kingdom of God, 1 Cor. 15. 50.* That is, a man not taught of Christ, nor made partaker of his divine Nature, and Grace, bearing only the image of the earthly Adam, cannot enter into the Kingdom of heaven.

When a man shall come to submit to Gospel-Ordinances, which are contemptible in the eyes of the world, for which he is like to suffer shame and disgrace, here is need of self-denial. O saith the Self-denying Christian, *Let me submit to CHRIST, to every truth, to every Ordinance, although I suffer loss in the world; reproach and shame from my friends and acquaintance; though I lose the love of my best friends:* Whether Father, Mother, Husband, Wife, &c. yet saith the self-denying Christian, *CHRIST hath said, that who so loveth father, mother, wife or children more then Me, is not worthy of Me;* and the love that Christ hath shed abroad in my heart by his Spirit, *Rom. 5. ver. 5* constraineth me to deny my self, and follow Christ in all conditions, *2. Cor. 5. 24.* Thus you see the self-denying soul, and none else, is meet to be a disciple, a follower of Christ: he is ready to take up the cross daily and to follow him

4. Christ teacheth his to deny self-sufficiency, and self-strength,
that

that so they may be able to hold out in the evil day, when a day of adversity comes, when a man is put to it, either by his spiritual or temporal enemy. *Blessed are they then that trust in the Lord, Psal. 12.* Men standing upon their own strength are gone, *Isai. 40. 30.* The youth shall faint and be weary, the young man shall utterly fail: that is, those that apprehend a power in themselves to stand; but *Venf. 3. 1.* They that waite upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint. If men stand upon their own strength, they are like to fall; *Let him that thinketh he standeth, take heed lest he fall.* But they that see an insufficiency in themselves, and trust upon the Name of the Lord, shall be as Mount Sion that shall never be moved, *Psal. 145. 1.* but abideth ever. Christ would have his Work to be a perfect and full work; his Covenant a sure Covenant, *Isai. 55. 3.* Therefore he undertakes, not onely to bring men and women into covenant, but to keep them there, *Jer. 32. 40.* I will not turn from them, they shall not depart from me, saith the Lord; But if Christ had left the power of standing to man, he might have been as likely to fall away as Adam; nay, and more likely; for there is a body of sin left still in the Saints, matter for the devil to work upon; but Adam was without sin; therefore there is no possibility for that man to stand, that stands upon his own strength. But it is in the strength of Christ the believer stands; *Without me ye can do nothing, Joh. 15. 5.* You cannot pray, or perform any duty acceptable, *Rom. 8. 26.* much less stand and hold out to the end against all spiritual oppositions a Christian is to encounter withall.

A fifth and last Reason why Christ teacheth this Grace of Self-denial to the Saints, is, that so they might live in love, and peace one with another. If every Saint should seek to please himself, and love himself, and to have his own will in every thing, how is it possible love and peace should be continued amongst the Saints, if there should not be a bearing with, and forbearing one another? if the strong should not bear the infirmities of the weak, and not please themselves? But God hath so tempered the body together, that they should all seek the good of each other in love: that there should be no Schism in the body, but that the members should have the same care one of another, as of themselves, *1 Cor. 12. 25.* that every one might seek, not their own, but one anothers good, that they might all grow up together, a compleat body, a holy Temple in the Lord.

Use 1. A word of Examination and Trial; Hath Christ been thy Prophet? Hath he taught thee this lesson of self-denial? This is a very needful Use, not only for carnal men, but for Saints; it was the

exhortation of the Apostle, 2 Cor. 13 5. *Examine your selves, prove your selves; know ye not Christ is in you, except ye be reprobates? Christ is in every Saint; and if there, what doth he there? Surely he is not there for naught; he will be ever teaching the soul, he will be there as thy Prophet, shewing thee the way thou shalt walk in.*

Consider a little now, I beseech thee; Hath Christ taught thee to deny thy own righteousness? canst't look upon it all as filthiness? or else art thou stuffed and filled with thine own righteousness, lifted up as high as the heavens in thine own conceit? like the proud Pharisee, *I thank God I am not as bad as other men*; I pray, and perform duty, I have a good heart, and as good a minde to God as any man. If this be thy condition, the Lord Jesus hath never been thy Prophet: thou art yet in the gall of bitterness, and bond of iniquity; *Thou saist thou art rich, and wantest nothing*, when the truth is (if the Lord open thine eyes to see it) *thou art poor, and miserable, and wretched, and blind, and naked.*

Hath Christ taught thee to deny ungodliness and sin? or else canst thou take pleasure in unrighteousness? I dare say it, that some there are in the world, that have high thoughts of themselves, yet indeed make a mock of sin, take pleasure in unrighteousness: if this be thy condition, the Lord Christ hath never taught thy soul, 2 Pet. 1. 9. Christ teacheth to be holy, and humble, he gives power against sin and lusts, 1 Cor. 6 9, 10, 11. Consider you who have been taught of God, hath he taught your souls this lesson, to deny your own wisdom, will, end, strength and all? to lay down all as nothing, at the feet of Jesus? The Lord help you and I a little now to examine our selves how much of self yet remains; self-wisdom, self-glorying and boasting, self love, self-ends: O how doth the Devil crowd in these things into the souls of the Saints! the Lord help you and I to see it, and give us power against it; certainly if it be with your souls as it is with me, you have some experience of these things: hardly can you perform any duty, but self will present it self to your view in one shape or another. Now, where Christ teaches, he ever sets the soul a work against those sins, and causes the soul ever to have low thoughts of it self and to have high thoughts of God, and of the Saints, esteeming every one better then himself.

2. Wherein you finde you come short in this duty, self-denial; look up to the Lord for help and assistance. *It is the Lord that teacheth to profit*: therefore, if you want any thing, the exhortation of James is, *Ask of God who giveth to all men liberally, and upbrayeth none*, James 1. 5. *For every good gift comes down from God*, ver. 17.

Therefore

Therefore have recourse to Heaven, make known thy condition to the Lord Jesus; this thou mayst do; thou oughtest to doe it; thou must go to God and tell him what thou wantest, what grace thy soul needs; tell him thou hast a poor self-seeking heart that will not stoop further then he bends it, and bows it; look to him and he will help thee; come unto him and he will ease thee, and give thee thy hearts desire.

Note this one word where God hath begun this work in any measure, though you find much of self, and it is thy burthen, yet here is a ground of comfort for such a soul: it is mercy thou seest that evil of self that is in thee, and that it is thy burthen. The comfort is, 1. That Jesus Christ hath been thy Prophet; he hath taught thee in some measure to deny thy self, and gives thee a desire after the perfection of this grace. 2. That where Jesus hath began this work, he will finish it, he will perfect it to the day of Christ. 3. Thou mayst live upon him henceforth, and expect teaching from him; new manifestations, new discoveries of grace and love; new influences of power from himself, as thou standest in need for his own honor, the Saints good, or thine own consolation, *Act. 13. 5.* thus much for the first, which is self-denial.

2. Where Christ becomes a Prophet, he teacheth that soul to yeeld universal obedience to himself: this is an effect of the teaching of Christ, *Mat. 28. 20.* teaching them to observe and do all things whatsoever I shall say unto you; and *Act. 3. 22, 23.* A Prophet shall the Lord your God raise up unto you, him shall you hear in all things, &c. And this obedience Christ doth not only require as he is a King, but he teacheth it as he is a Prophet; See *Esay 54. 13.* And all thy children shall be taught of the Lord, and great shall be the peace of thy children: It is the Covenant of Grace, *Heb. 8. 10.* I will put my Laws into their mind, and write them in their hearts, &c. He will make them a willing people, he will teach them to yeeld willing obedience; he will teach them to do spirituall things with an appetite, with a mind to them: now this obedience flows from faith, it is a fruit, an effect of faith, *Rom. 1. 5.* Christ first teacheth faith, and then obedience.

Quest. What are the great commands of the Gospel?

Ans. 1. Love is the great command; and where true faith and love is, there will be the effects of it: 1 *Thim. 2. 5.* Now the end of the commandment is love, out of a pure heart, and a good conscience, and faith unfeined. This is both the beginning and end, the first and last, in the Law of the Gospel, Love; first, God out of love hath given us a Law; we out of love yeeld obedience to it. James calls it the royal Law,

Jam. 2. 8. If ye fulfil the royal Law, according to the Scripture, thou shalt love thy neighbour as thy self.

2. Now this love is manifested, 1. To Christ, 2. To the Saints.

1. To Christ, and that first in keeping his Commandments, John 14. 23. *Jesus answered, and said, If any man love me, he will keep my words, ver. 24. He that loveth me not, keepeth not my sayings. Love wil cause those in whom it is, to submit to Christ in every thing, 1 Joh. 5. 3. This is the love of God, that we keep his Commandments; that is, herein is our love to God made manifest, in keeping his Commandments.*

Quest. What are the commands of Christ to his children with relation to himself?

Ans. His command is first, *Love*, as you have heard. 2. *Obedience* flowing from hence; this obedience, is, 1. To Gospel-commands. 2. In a Gospel-manner. 3. To Gospel-ends. First, it must be to the Gospel-commands, we are to hear Christ in all things, not *Moses*: Acts 3. 22. *Him shall you hear in all things, &c.* beleevers are to receive every command as from the hands of Christ, Jon. 15. 14. *Ye are my friends, if ye do whatsoever I command you.*

The first command that Christ requires of beleevers, and that next after faith received, is Baptism, Mat. 16. 17. *He that beleeveeth, and is baptized, shall be saved*: so likewise Mat. 28. 19. *Disciple Nations, and baptize them.* This was the first thing in the commission, to be submitted to, and it was ever so in the Apostles practice, which must be our pattern, Act. 2. 41. *As many as gladly received the word (that is, beleeved the truth of the Gospel, and gladly received the Lord Jesus, the sum and substance of the Gospel) were baptized*; so Acts 8. 12. *They beleeved and were baptized, both men and women*; so Acts. 16. *Lydia and the Gaoler*: In a word, this was the first duty that ever the Saints performed, the first Ordinance that ever they subscribed to after faith received: in the Scripture there is neither precept nor president, either to baptize before faith; or else after faith is received, to neglect or slight baptism, it being a command of *Christ*: love in the Saints compelling them to yeeld obedience to every Ordinance of Christ for his own sake, with an expectation of a farther discovery, and manifestation of love and grace from God, in his own Ordinance, in his own way.

Now I confess, there are many objections that by many are made against this truth, who plead for, and practice the baptizing of Infants. But because I have in another Treatise endeavoured from the

the light of Scripture to clear the truth, and answer those objections, I shall in this place pass them by; only by reason of our late conference, I shall briefly touch upon these three Scriptures we then had in dispute. The first is, Acts 2. 38, 39. *The promise is to you and to your children, &c.* The promise in this place was concluded upon, that it was remission of sins, and the gift of the holy Spirit: hence was drawn this conclusion, *That the Infants of believers had as large an interest in this Promise as their parents; and therefore ought to be baptized.*

Which I cannot but deny; and affirm, that the promise here was to the Jews, as many as the Lord did call; to their children, as many as the Lord should call; to the Gentiles afar off, as many of them as the Lord should call: There is a sound truth in the Scripture thus interpreted; for God gave remission of sins, his Spirit, all the good things of the Gospel, to as many as he called, both Jew and Gentile, and so he will to the worlds end; and indeed he never promised it to any other. *He that believeth on the Son hath life, he that believeth not hath not life,* John 3. 31. If the promise of the Covenant of graces; remission of sins, and the good things of the Gospel, had been to the Jews that believed, to their natural seed, it must then have been made good to them, or else there was no truth in the promise; but it was never made good to them; for then they had not been apostated, as they are to this day; nay, the Lord was so far from intending any such thing to the Jews, that he intended their rejection and casting off, Rom. 11. 15. neither was the promise to the natural seed of the believing Gentiles; but the Elect of God, both Jews and Gentiles obtained it, Rom. 2. 7. and God under the Gospel makes no difference between the seed of the believer and unbeliever, with relation to their Generation; but it is Grace that makes the difference.

The second Scripture, was, Mark 10. 13, 14. *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God.* That which is hence inferred, is, That children are blessed, that they are a part of the Church, and therefore have a right to Baptism; whereas it is very probable that those Infants were brought to Christ to be cured of some diseases; for the Text saith, *They brought young children to him, that he might touch them, and he blessed them;* that is, gave them the blessing they came for, to wit, health and cure; and whereas Christ saith, *of such is the Kingdom of Heaven;* that is, of such qualified spiritually, as those Infants were naturally; so Christ himself interprets it, ver. 15. *Verily I say unto you, whosoever doth not receive the Kingdom of Heaven, as a little child, he* [sh:ll

shall not enter therein: that is, whosoever doth not receive the Kingdom of God, both of grace and glory, as a little child, that is humble, and meek, and reachable, able to do nothing himself, but Christ is his all, and in all, he shall never enter therein; so that Christ takes occasion from those little Infants to discover a Gospel-mystery, a mystery indeed to natural men, *Mat. 18. 2, 3.*

The third Scripture, was that in *1 Cor. 7. 14.* *The unbelieving wife is sanctified to the believing husband, else were your children unclean, but now are they holy.* Now it was first granted, that the sanctification of the wife, is but a civil sanctification; she is sanctified to his use, that he ought not to put her away. 2. This was granted also, that holiness is a fruit of Sanctification: then I say, the fruit or effect cannot be greater then the cause; the cause cannot produce a greater effect then it self, the cause being only a civill sanctification, the holiness of the children must be the same; so that now under the Gospel, the believer may lawfully keep the unbeliever, whether Husband or Wife, and their children; whereas under the Law, if a Jew married with an Idolatrous Gentile, he was to put away both Wife and Children, *Ex. 10. 3.* but under the Gospel there is no such thing, unless the unbeliever will depart.

2. After Faith and Baptism, the will and command of Christ is, that his people should yeeld obedience to all his commands; and indeed he doth not onely command it, but gives power; there is a power goes with the commands of Christ: he is the King of his people, he gives Laws and Statutes; and withall, gives in abilities to do what he commands: Christ knows that without him ye can do nothing, *John 15. 5.* the will and command of Christ is, that his people should be holy in all manner of holy conversation; the will of God is their sanctification, *1 Thes. 4. 2, 3.* *For ye know what commandment we gave you by the Lord Jesus; for this is the will of God, your sanctification, to abstain from sin, to ver. 7.* and the reason is rendered *ver. 7.* *For God hath not called us unto uncleanness, but unto holiness: God hath not given his Son to redeem men, that so they might live in unclean, unholy wayes; he doth not call them to fellowship with himself, and one with another, that so they might take their pleasures in the world, in sin; no, no, God calls his to holiness; and therefore the Apostle Peter saith, It is written, Be ye holy, (or ye shall be holy) as I the Lord your God am holy, 1 Pet. 1. 16. and he that hath this hope, purifieth himself, even as Christ is pure, 1 Joh. 3. 3. And the Apostle Pauls exhortation answers this command, Rom. 12. 1. I beseech you brethren, by the mercies of God, that ye present your bodies, a living Sacrifice, holy and acceptable unto God, which is your reasonable*

nable service, and be not conformable to this world; but by ye transformed in the renewing of your mindes, &c. that is, seeing God hath renewed your mindes, let your bodies; your externall walkings be made conformable to Jesus Christ, and not to the world. O beloved, holiness becomes the Saints; especially holiness becomes the Household of Saints, the Churches of Saints, the Church of Saints is Gods House, 1 Tim. 3. 10. his dwelling place, Psal. 134. 13, 14. and holiness becomes the Lords house for ever, and it is the love of Christ that constrains the Saints thus to walk.

Quest. But is it not the Saints duty thus to walk?

Ans. Yea, without question it is their duty, Gal. 6. 26. He that walketh according to this rule, peace shall be upon him: but they are to perform this duty of holy walking out of love; therefore Christ saith, If ye love me, keep my commandments, John 14. 15. none hath to do with the commands of Christ, but those that love him, which love flows from faith; for faith worketh by love, Gal. 5. 6.

A second command of Christ, is, love to the Saints, which was the second thing I propounded in the manifestation of love. It is first to Christ. He that loveth not the Lord Jesus, let him be accursed: Verse 17. These things I command you, that ye love one another; And a new commandment give I unto you, that ye love one another: as I have loved you.

Quest. Why is it called a New commandment, seeing it is not new, but the same that was from the beginning?

Ans. 1. It is New, because given anew by Christ, and so are all the commands of Christ, given anew, and are new commands given to a new people, to wit, beleivers. Mose's commands were given to all the whole body of naturall Israel: Christ to the whole body of spirituall Israel, the Saints. None else hath to do with any Law as it comes from Christ, but are still under the Law, as it came from Mount Sinai.

2. It is New in respect of the nature of it, which is double: 1. as it flows from Christs love to us. 2. It must be the same as Christs love was to us ever; as I have loved you; and as this is the speciall command of Christ, so it is the property of the Saints, that the grace they receive from Christ, causeth them to do it; the love of Christ constrains them. Therefore the Apostle thanks God for the Colossians, Colos. 1. 3, 4. for the increase of their faith, and love to all the Saints. Where faith increaseth, love increaseth; for faith increaseth love to Christ: and love to Christ increaseth love to the Saints.

For my more cleer proceeding in this particular, I shall endeavour from light and truth to discover unto you, first, what love is. 2. the excellent

excellent properties and effects of this love. 3. the manifestation of this love.

1. What love is: *Love is an affection of the soul, carried forth after, and settled upon something, from an apprehended worth and excellency in the thing*: This I conceive to be love, whether it be spirituall or naturall; whether set upon a good or bad object; for it is not possible there should be true love, but where the soul apprehends something worthy to be beloved. First, the understanding goes forth, and takes a view of the object presented: if the understanding do apprehend any worth or excellency in the object presented, then the affection of love is let forth upon it, and is not satisfied without the enjoyment of it. Hence it comes to passe that when the understanding is truly enlightened, and the judgement rightly informed, the affection is carried forth, and settled upon a right object: but if the understanding be corrupted and blinded, and the judgement misinformed, the affection of love is carried forth after, and set upon wrong objects. When the understanding is so blinded, it apprehends an excellency in the world, in pleasures, in sin, &c. for beleeve it, it is the blindness of mens understanding usually, that causeth men to love sinfully.

So on the contrary, when Christ is presented to the view of the soul, the understanding by the power of God, is enlightened, and comes to apprehend in some measure, that excellent worth that is in him, the affection of love goes forth after him: and desire is not satisfied untill it enjoy him. That it was with the Spouse in the *Canticles*, Chap. 5. 20. *My beloved is white and ruddy, the chiefest among ten thousand*: and hence it is, her love is so drawn forth after him, that she seeks him, and is never satisfied till she find him, *Vers. 6.* she is sick of love after him, *Chap. 2. 5.* and this love unto Christ carries forth the soul in love to the Saints, for the sake of Christ, where it sees the Image of Christ: the same love wherewith the soul loves Christ, it loves the Saints, 1 *John 4. 20, 21.*

That it is the command of Christ, and the property of the love of God, where it is shed abroad in the heart, to carry forth the soul in love not only to Christ, but to the Saints, you have heard; 1 *John 5. 1.* *Every one that loves him that begat, loveth him also that is begotten.*

2. I come to the excellent properties and effects of this love.
1. With relation to Christ. 2. To the Saints. 1. To Christ, It refuses to receive satisfaction in any enjoyment beneath the Lord Jesus. A soul truly enlightened in the excellency of the knowledge of God in Christ, refuseth to take content and satisfaction in any

any thing that comes short of Christ. It is true, there may be many turnings and windings in the heart, and the profits and pleasures of the world shall be presented (as Satan presented them to Christ) and duties and creatures and performances, gifts, &c. and thus Satan can and often doth present himself like an Angel of light, and that to the Saints too; they that know any thing of God, know it; if possibly he could, he would delude and cheat a poor creature; but the soul truly loving Christ, will not be thus cheated and deluded by that old Serpent; he must have Christ, nothing else will satisfie him. A young childe may be quieted a while with a bable, a counter, or rattle, which is nothing but folly; but in conclusion, it findes by experience the emptiness and vanity of such things, then casts away all, and nothing but bread will satisfie him. So it may be with the soul, the living Christian; it may receive some content in Duties and Prayers for a time; but in the conclusion it comes to see the emptiness of these things, and then nothing but Christ will content him. When a soul truly loving Christ, comes to see how he hath deluded himself in mistaking Christ, thinking that he hath had Christ, when indeed he had nothing but the externall Ordinance, visible form, which is indeed the shell without the kernell; O then nothing less then a Christ will satisfie; O give me Christ, saith the soul, or else I die; Christ in every Ordinance; it will not take Ordinances and Duties from Christ any more; but now the soul must enjoy Christ in Ordinances, Christ in preaching, in praying, in the Supper of the Lord; nothing gives content to the soul but Christ; O this is the excellent quality of true spirituall love to the Lord Jesus. Hence it is that the spouse in the *Canticles*, chap. 3. v. 12. so earnestly seekes her beloved; she could take no rest untill she had found him, *verse 4.* and then she holds him, and will not let him go. This is the property of love; it soars very high, flies aloft like the Eagle; and why? because God in Christ is its Object; and where the dead carcass is, thither will the Eagles be gathered together; Christ is the alone object of faith and love, and to him all true beleivers come; in him shall all the seed of Israel be justified, and shall glory. *Esay 45. 25.* onely note this, that the soul comes by faith to enjoy him whom the soul loves.

A second excellency of love to the Lord Jesus is; It is quieted and satisfied in the single enjoyment of Christ; the soul that hath Christ hath enough; it can say as *Jacob*, *It is enough*, *Joseph my son is yet alive*; so the believing soul, whose heart is truly inflamed with love to Christ for his own excellency, it hath enough; it is content now to lose all, as the Apostle *Paul*, *Phil. 3. 7. 8.* *He accounts all things*

Christ exalted as the alone

things but loss, yea dung, that he may win Christ: This is the excellency of the grace of love to Christ, it carries the soul above the world, above creature, or any thing beneath Christ, it desires nothing but Christ, 1 Cor. 2. ver. 1. It glorieth and rejoyceth in nothing but Christ, Gal 6. 14. and him crucified: If it hath the world, so it is, if not, it is contented, it is quiet in any condition; if it enjoy all things (I mean in the world) yet Christ is the sum of all, if he want all things, yet in Christ it enjoys all; so the Apostle, as having nothing, yet possessing all things; so that now the soul that believes in, and loves the Lord Jesus, knows how to be abased, and how to abound; that is, it knows how in that lowest condition to live satisfied upon Christ, and it knows how in the highest condition to live also upon Christ; it can do all things through Christ that strengthens it. Phil. 4. 12, 13. Do you not see on the contrary, men that have no love to the Lord Jesus, how they let forth their hearts upon the creature? they live upon the creature; take away the world from them, you take away their life: but the man that loves Christ hath enough in the enjoyment of him; what ever befall him in the world, yet he can say as Christ, I have meat to eat that ye know not of, Job. 4. 32. the Lord Jesus is the Saints meat and drink, they live upon him, and are satisfied with him.

[10] The third property of love, is, it flights all hardships and sufferings that it meets withal for the name and sake of Christ. Nothing can quench this love; many waters cannot quench it; many floods of affliction cannot quench love; when others that love not the Lord Jesus, but themselves and their own ease, start and are affrighted at the reproach of Jesus, as at some strange apparition; when the soul that sees spiritually, that looks not at things that are seen, that is, at the outside of things, which carnal eyes only see; but at things that are not seen, they hence go on cheerfully, sleighting persecutions, being persuaded that nothing can make a separation between CHRIST and their souls, glorifying and triumphing in the Cross of CHRIST, being not only ready to suffer reproach, but death it self, if the Lord call them to it, for the name and sake of their beloved. Thus you see the excellency of this grace, it carries the soul sweetly out to Christ; it lies down in the bosome of love, and there it is satisfied; there it is contented, there it hath enough, there it lies, and there it dies, and yet with him it shall for ever live; O the admirable excellency of this grace of Love; it makes hard things easie, and bitter things sweet: it lives upon that others cannot see, no, nor never shall see, unless the Lord open their eyes; it rejoyceth in that others dread; it takes that for a Crown, that others count shame; it makes their hearts

Prophet of Saints.

to leap for joy in the beholding of those thing, that make others
faine and fall.

2. I come to the excellency of this grace of love, *is*, and *to* the
Saints; for that is the great thing we have now in hand, the excellen-
cy of the grace of Love among Saints, among Brethren.

1. It is of a knitting nature, it knits or binds up the souls of the
Saints as one; it makes them to be of one heart, and of one
minde. What is the reason of such divisions amongst Saints, but
the want of love? This grace of Love is that which would knit
the hearts of Christians one to another: It was the Apostles desire
and care for the *Colossians*, that *their hearts might be comforted,*
being knit together in love, Colos. 2. 2. This knitting together of the
Saints, is that which makes them meet to watch over each other,
to build up each other, it is as the joynts and sinews of the body
natural, knitting each member together, and so nourishing the
whole body, Col. 2. 9. *Being knit together increaseth, with the increase*
of God; this is the excellent property of love, it knits up the
souls of the Saints together; where it is in truth; there cannot be an
easie dissolving of this knot of love; this was the love of *David*
to *Jonathan*, 1 Sam 18. 1. *The soul of Jonathan was knit with the*
soul of David, and Jonathan loved him as his own soul: this is the
true property of love, it knits the soul to the party beloved, it is
not possible if there were true love, that there should be such di-
visions amongst the Saints: if it be but a difference in opinion,
presently the love, the fellowship is broken.

A second excellency of true love, is, it covers a multitude of in-
firmities, it is not easily moved, it is not easily provoked, it is naturally
easie to be intreated, it will not suddenly believe evil reports, it will
not suddenly have bitter envyings and evil surmings: this is
the excellency of the grace of Love, it will bear much and long, it
will not censure without wondrousfull just cause, 1 Cor. 13. 4, 5, 6, 7.
Love suffereth long, it is not easily provoked, it will not start at sta-
dows, love envieth not anothers prosperity, but rather rejoyceth in
it, as one member of the body rejoyceth in the prosperity of ano-
ther; it vanteth not it self, it is not puffed up; love is an humble
grace, it makes those in whom it is to serve each other in love, to
prefer each other before it self; it seeketh not its own, it seeketh not
it self, but the good of another; it is not easily provoked, it thinketh
no ill, it rejoyceth not in iniquity, but rejoyceth in the truth; it
beareth all things, it beleeveth all things (all things that is hath any
ground or warrant to beleve) it hopeth all things, that is the best of
all things, where there is any ground or probability of hope, it
endureth

endureth all things, that is, all things that God himself inflicts, or suffereth man to inflict upon him; here is the excellency of love: O who would be without this grace of love? nay, but who can ever attain it but those, whom God sheds abroad his love in their hearts by his holy Spirit? how is this grace of love wanting among the Saints! whence is it that there are such discords? such bitter envyings? such secret whisperings? in a word, such rents and breaches of communion and fellowship amongst Saints, for slight things, but the want of this grace of love? truly, were the love of God shed abroad in the hearts of his people more abundantly, it would not be thus: love is of absolute necessity, for the peace and communion of Saints.

3. Excellency of love. It is an everlasting grace, it shall be made perfect in another World; other graces fail, but love never falleth: 1 Cor. 13. 8. *Prophecies they fail, and faith that shall cease, but love shall abide for ever*; it shall be so far from ceasing, that it shall after the ceasing of faith and other graces, be made perfect; and the Saints that love God indeed here (and from that fountain of love, love each other) they shall then for ever live in the bosome of love, their souls being satisfied in the enjoyment of him, the fountain; they shall be then perfectly knit together in one, being filled with the enjoyment of God, made perfect in love, through that abundance of love it enjoys in him.

The third particular propounded, is, the manifestation of this love, how the Saints manifest this their love each to other.

1. In a faithfull diligent watching over each other in love, Phil. 2. 4. Look not every one to his own things, but every one to the things one of another: there should not be such a spirit amongst Christians as was in Cain, who said, *Am I my brother's keeper?* no, no; you are keepers of each other, and it is love that will make you faithfull to each others soul in this particular.

The second manifestation of love, is, in building up one the other in the most holy faith, edifying one the other in love, helping forward each other in the way of holiness, being compacted together in the order and fellowship of the Gospel; maketh increase of the body, to the edifying it self in love, Ephes. 4. 16.

In bearing with the weakness of each other, Colos. 3. 12, 13. *Put on, as the elect of God, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, even as God for Christ sake forgave you.* Here is the manifestation of love, when you are able to bear with, and forbear one another, from this principle, because God hath born with you, God hath forgiven you, Rom. 14. 1. *Him that is weak in the faith receive unto you.*

4. In restoring a false brother with the spirit of meekness, Gal. 6.
 1. If any brother be false through weakness, ye that are spirituall, restore such a one with the spirit of meekness: much tenderness is to be used towards a brother in this case; the ground is, we our selves, the strongest of us, are subject to, and may fall by the like temptation, if the Lord prevent it not.

5. In speaking kindly to each other, good words and comfortable; this is the manifestation of love; and truly where there is love in the heart, it will appear in the countenance, in the words; a cheerfull and loving countenance; loving words; here will be words both for the Saints, and to the Saints. First, for the Saints to go to God in prayer, Ephes. 1. 16. for them, in their vindication, when any scandal is unjustly laid upon them; so Jonathan for David, 1 Sam. 19 4. Jonathan spake good of David, and good for David.
 2. In speaking kindly one to another; so the Apostle Paul, he ever gives the Saints the title of Brethren, wherefore holy Brethren, partakers of the heavenly calling; and Solomon saith, That a soft answer turneth away strife.

6. And lastly, love is manifested in condoling each with other, in afflictions: the Saints are all of them members of the body of Christ, 1 Cor. 12. 27. and the members of the natural body are sensible of the sufferings of each other; if one member suffer, all suffer with it; if one member rejoyce, all rejoyce with it; so it is or should be in the body spiritual, we should bear part of one anothers afflictions; be truly sensible of the afflictions of each other, and so bear part with each other; be truly sensible of the comforts of each other, and so rejoyce together, this is the property of true love where it is; I have very briefly hinted upon some particulars; much more might be said in this particular; but I desire not to be tedious in this place. I might branch forth in many other particular Gospel commands which would be too tedious; only thus, where the love of Christ is indited shed abroad by the holy Spirit, there love constrains the soul to yeeld it self up wholly to the Lord Jesus, and all his commands; whatsoever things are of good report, whatsoever things are lovely, whatsoever things are warranted, and required in the Gospel, the soul that truly loves the Lord Jesus, is ready in the power and strength of Jesus, to walk up unto it; it will not consult with flesh and blood; it will not stand upon carnall arguments; but as the Lord Jesus hath glorified mercy, grace, and love in doing unto the soul, so it will now look what it is may conduce to the exaltation of his name; and then the soul that truly loves the Lord Jesus is satisfied; let the name of Jesus have the glory, and the soul that truly loves him, hath its end, and rests satisfied.

Use. It concerns every one to look if Christ hath been their Prophet: hath Christ given thee a heart willing to submit unto him in all things? ready in his power to yeild universall obedience to all all his commands? O it neerly concerns you to try your selves; and if so, then whether your obedience flows from love. It is possible there may be externall obedience from bafe and by ends, and then all is nothing; *Love is the fulfilling of the Law*: whatsoever is done in love, that is, from the love of Christ shed abroad in the heart, is well done: but all done without love is nothing; preaching, praying, professing, communicating, it is all nothing without love: it is one thing to preach, and pray, and profess; it is another thing to do it out of love to Christ; then it is a fruit of faith. *Faith worketh by love*, and all works done without this, are not acceptable, 1 Cor. 13. 1, 2. *Though I speak with the tongue of men and Angels, and have not love, it is nothing; it is but as a sounding brass, or tinkling cymball*; a man may have excellent words, fine composed sentences, admirable expressions, all flowing from a notionall knowledge, thar may much affect the ears and hearts of the people, and yet all be but a sound of words attained by art, as a sounding brass or a tinkling cymball, which seems to make a sweet sound to the ear, when there is nothing in it indeed, but a composure of humane art; and so being brought out of that frame, there is nothing indeed worth looking after, or harkning unto: even so are those persons, who seemingly do glorious actions, and yet indeed have not the love of God in them.

But to proceed: The third thing that Christ usually teacheth his people, as to beleve, which faith you have heard, produceth its effects: so in the third place he teacheth them to live by faith, that is, to act and exercise this faith upon all occasions, in all times, according as they have need to make use of it: and indeed, this is a great Gospel mystery, which the Saints are too much ignorant of. It is one thing to have faith, and another to live by faith; it is one thing to have legs, and another thing to make use of them, to go with them.

Quest. What is it to live by faith?

Ans. 1. It is to exercise faith, that is, to make use of it as need requires; or, 2. it is a living upon Christ in the want of all things; or, 3. it is a living by beleiving of what the soul shall one day enjoy.

1. It is to exercise Faith as occasion calls for it: that is, to exercise it upon the object: for faith hath ever an object, and if it be right and true, the object is *C M X I & T*: Now it is true, there is occasion

occasion for the Christian to exercise faith in every condition, either *Internally*, or *externally*: for the *Christian* hath many enemies to encounter withal, the *Flesh*, and the *Devil*, and the *World*; all these come in again upon the soul. Now Faith overcomes. 1. The *Flesh*; that will be ever lusting against the *Spirit*, Satan coming in, working by it; self will be in every action, self-wisdom, self-priding, and self-boasting: this is contrary to the mind of the *Spirit*, and now the *Spirit* is troubled and grieved; so that many times there is a hot conflict in the souls of the *Saints*; but how comes the *Christian* to overcome it? By eying and applying *Christ*; it can say as *Paul*, I have a body of sin, a proud, cursed, self seeking nature; but thanks to God through *Jesus Christ*, &c. and there is no condemnation to them in *Christ*. It is true, I have a base nature, a wicked, cursed, deceitful, proud, self-seeking heart; yet the Lord hath let forth a glimpse of his glory to my soul; he hath let me see, and hath sealed this by his *Spirit* unto me, that I am in *Christ*, and there is no condemnation for me; and so by faith seeking to *Christ*, the soul overcomes this enemy *Flesh*: and then secondly, it ever lives in believing, that this fleshly corrupt nature shall be every day more and more subdued, and so is ever eying a crucified *Christ* for the killing and crucifying of this body of sin.

2. The *Devil*. He will come in with his darts, laying hard and heavy things to the charge of the soul; although the Apostle saith, *Rom. 8.33. who shall lay any thing to the charge of Gods Elect? It is God that justifieth*: although God himself pronounce a man clear and just, yet the *Devil* will come in, and endeavour to make work in the godly justified soul. O (saith the *Devil*) thou art a vile cursed creature; thou hast a base, earthly, carnal heart, thou art not able to perform any duty, but it is full of sin; and as good never a whit, as never the better. Thy services (hadst thou no other sin to be accountable for) are enough to condemn thee. And besides all the rest of thy sins, of thy baseness in performing duty, this is that is worst of all, thou hast a wicked proud heart of thy own; thou art ready, whenever God hath assisted thee, to take the honor to thy self, and to pride thy self in those weak duties thou performest.

What sayest thou to this *Christian*? hast thou any experience of this trial in thy soul? I dare say thou hast if *Christ* dwell there; but what course will you take to overcome in this combat? see *Eph. 6.12*. There are the enemies the *Saints* are to encounter with; they are no small, no mean enemies: see *Verf. 12.* and the Armour, the *Christians Armour*, it is all Armour of proof; but above all take the *Shield of Faith*, wherewith ye shall be able to quench all the fiery

darts of the wicked & the Devil will come, and come again, he will have one dart, and another dart: now the way to overcome, is to take the shield of Faith: a Shield is for defence, so this faith both defends and resists the Devil.

Quest. But how doth Faith overcome?

Ans. It ever hath an eye to the Foundation Christ; it knowes the Foundation standeth sure, and so it turns over the Devil, the false conclusion that the Devil and the heart is ready to make together to Christ: and now the soul faith it is true *Satan*, or it is true *Heart*, I am base, I have a vile cursed nature, I cannot pray, nor perform any duty as I should; sin is in my best action; I confess I am in my self as bad as man or Devil can make me, not a worse heart in the world, more subject to evil, further then God restraines it; more unable to do good, further then God enables; and what of all this *Satan*? I know there is enough to condemn me for ever, were I to answer in mine own person for my self; but Christ hath been condemned for me, *Satan*; he hath born all my sins, and so my condemnation; and he hath made himself over to me, so that now thou must first have something against Christ, before thou canst shake my hold; and thus by Faith flying to Christ, the soul overcomes the enemy; but if the soul cannot thus have recourse to the Lord Jesus, he is gone when the Tempter comes, he is not able to resist. Then faith the believing soul, it is true, *Satan*, I have a proud self-seeking heart, ready ever to take that honour to it self that is due to God; but it is as true, that I may thank thee for it, who hast thus metamorphosed my nature, and made it like thine own; and not onely so, but comest in, and ever stirrest up the heart to pride and self-seeking, knowing well by experience, that it is a sin that much provokes God; but this is my mercy, God lets me see into this depth of wickedness, and it is my burthen; but Christ hath freed me from the power of it, and from the iniquity of it, he is ever subduing it in me, and one day I shall for ever be freed, both from it and thee; thus by faith the soul overcomes the Devil; this is the first particular wherein the *Christian* comes to live by Faith in the exercising of it, according to the manifold occasions it meets withall.

2. To live by Faith, is a living upon *Christ* in the want of all things, and that both *Externall* and *Internal*.

1. *External*, in the want of outward things; when the creature is stripped naked and bare, brought even to a morsel of bread, then to live in believing the Lord will care for you, when that you are brought to *Christs* condition, that you have neither house nor
home

some, nor any thing in the world, besides a Christ, besides a God to live upon; then when thou canst get a promise, as that, *Hab. 13. 5.* He hath said, *I wil not fail thee; nor forsake thee,* and stick close to the Lord Jesus in such a promise; this is a living by faith, when the Creature fails, *Hab. 3. 17, 18.* *Although the fig tree shall not blossom, neither shall fruit be in the Vine; the labour of the Olive shall fail, and the fields shall yeeld no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoyce in the Lord, I will joy in the God of my salvation:* This is to live by faith, when all Creatures fail, then to live upon God; then to rejoyce in the Lord, beleiving that God is able, and will help, the Lord will sustain. The want of this faith, was Israels sin, *Psal. 78. 18. 19.* They spake against God, and said, *Can God prepare a table in the wilderness?* how is the deceitful heart of man ready to distrust God in such a condition as those Jews? Can God prepare a Table when all is gone? but faith in such a condition, beleeves, and lives by beleiving; and the Lord will care for me faith the soul, and the Lord hath said it, *The Lions shall lack, and suffer hunger; but they that wait upon the Lord shall want nothing that is good.* This is a hard thing; it is easily said, but not so easily done; you think it is easie perhaps to live by faith, while you have a hope, a calling that brings you in money, perhaps every day, or every week, or money by you, or land, &c. you can live comfortably upon Christ and your calling, upon Christ and your house or land; but let all be taken from thee, see then how thou canst live; this may be your condition, and then you will be put to the tryal.

2. Spiritually, When the soul hath nothing of its own to rest upon; when duties and performances, and all is gone, then to believe, and live by beleiving: this is to live by faith indeed; upon this ground the soul believes, *Rom. 4. 4, 5.* *He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness;* he that worketh not, he that cannot perform one acceptable duty in way of righteousness, but sees all is nothing, yet beleeves in Christ, and so lives by beleiving; this is the constant stay of a believer; he ever sees his own emptiness, the unrighteousness of his best actions: I say, to beleieve in, and to live upon Christ in all such conditions, it is to live by faith; above duties and performances: but how do many a professing man and woman, comfort themselves in the performing of duties, in their enlargement in duty, and the like; but when they fail in this, then they call all in question again; this faith was not right; for they think they believe, because they can pray and meditate, &c. when indeed the soul that

rightly believes; doth believe because he cannot pray, nor act, or do any thing that is acceptable, and therefore he cannot live by faith; but when that power he has to perform dutie fails, his faith and all fails; this is not to live by faith; yet this hath been the life of most professors in this Nation.

3. A living by faith, it is to live by believing of what the soul shall one day enjoy, and this mightily bears up the Spirits of the Saints.

And this we may take notice of under a three-fold consideration.

1. That which the gracious soul longs most after, is, the full enjoyment of God; nothing else can satisfie the beleeving soul, the soul that hath tasted how gracious the Lord is. O saith the soul, when shall I come to the full enjoyment of my GOD! and so the soul groans, as the Apostle, *2 Cor. 5. 2.* earnestly desiring to be clothed upon with the house from Heaven; and the reason is, *ver. 7.* for while we are here, we walk, that is, live by faith, and not by sense; while we are at home in the body, we are absent from the Lord; that is, absent comparatively with relation to what it shall be; for the soul has but a glimpse of glory, but a taste of the excellency it shall one day enjoy in Christ.

Quest. Now what is it that bears up the soul in this condition? how doth the soul live in the want of this full enjoyment of God?

Ans. 1. By faith he can look upon God as having a relation to him; God in Christ is my God, saith the soul, and I shall one day enjoy him; I shall one day see him, and for ever be satisfied in the beholding of him; this quiets, this satisfies the beleeving soul, it is content to wait upon God; he that beleeveth maketh not haste; It is in this case with the beleeving Christian, as with a loving and tender wife; her desire is always to live in the enjoyment of her husband; but when her husband is absent, far away from her, it may be she receives now and then a comfortable Letter from him, wherein she sees a glimpse of his love; and reads his letter, and will have as much fellowship with him in his letter as she can: she will look to every word, every sentence; and note what expressions of love she can find there, and then she is cheer'd and comforted: I have a letter from my husband, saith the loving wife, wherein he lets forth a taste of his kindness, and love unto me: O here are sweet words of love, of a tender affection! But saith the wife, this is not all, he will come home unto me at the time appointed, and I shall enjoy him; and this is that which most of all cheers up the heart of the wife, my husband will return at the time appointed.

Thus

Thus it is with the beleeving Christian, nothing less then the enjoyment of God can give satisfaction to the soul that hath once tasted of him : but beloved, the Lord Jesus, the souls beloved, is gone a far journey, he hath onely espoused, betrothed the soul to himself; he hath reserved the full enjoyment that the beleeving soul shall have in him, till another world; only he discovers this his love, lets forth a glimpse of his glory into the souls of the Saints; and then the soul having once tasted of God, how good, how gracious the Lord is; then nothing but the full enjoyment of Christ can satisfie. Now the Lord Christ hath left his word here for his beloved, to have recourse unto, and there he hath made known his love, and his heart to his poor people: and now the soul that longs after Christ, hath recourse to the Scripture, then there searches what Christ hath said; and when the soul meets Christ in the Scripture, then it is cheer'd, then it is comforted; here is a blessed word saith the soul, Christ is my *all and in all*, though I cannot come to the full enjoyment of him; and then the beleeving soul will to Ordinances, Preaching, and the Supper of the Lord, fellowship and communion of Saints; get what it can of Christ, meet with her beloved every way God hath appointed for that purpose: but still this is the great support, my beloved will come at the time appointed; he is gone to receive for himself a Kingdom, and he will return, and I shall enjoy him in his fulness in his perfection; and here the soul lives and waits patiently; here the anchor of hope is cast, and holds the soul close to the Lord Jesus, living by beleeving what it shall one day enjoy, *Heb. 11. 1.*

2. That which the gracious soul longs after, is a full and perfect freedom from corruption: it is that body of sin that burthens the Saints, that it makes them cry with the Apostle Paul, *O wretched man that I am, who shall deliver me from this body of death?* and the gracious soul could well be contented sometimes to embrace death, that it might be freed from this body of death, under which God is pleased (for ends best known to himself) to exercise his children under. Now what is it bears up the spirits of the Saints in this condition? it is this, the beleeving of this, that they shall one day be rid of this base proud deceitful heart; a day is comming when I shall change this vile body of sin, and I shall be made like unto the glorious body of Jesus Christ, *Phil. 3. 21.* I am already justified, and so made a son, a daughter of God; and this I know, I shall one day be made like unto him, *1 John 3. 2.* This is that which cheers the heart of a Christian many times, when it is in a low condition, when put to a stand in the beholding of those base haunts of the heart, that it finds within it self, when perhaps it is put to a stand in the beholding of it: O

saith the soul, what I? after so much experience of Gods love, so much faith in the Name of Jesus, and have such a base heart, such a through for wickedness; the Christian is sometimes put almost to a stand here: but then he comes to consider, God is wise, and he is pleased to exercise me under this body of sin, to keep me in a continual dependency upon himself; and this is my comfort, I shall one day be rid of all these enemies of mine, and I shall one day enjoy the Lord Jesus, in his holiness, and in his glory; *when Christ, which is my life, shall appear, then shall I appear with him in glory*, Colos. 3. 4. and in this case the believing soul lives in believing what it shall one day enjoy; namely freedom from sin, glorious liberty, even the glorious liberty of the Sons of God.

3. The Saints of God are subject to afflictions and reproaches whilst they are in this world; so Christ saith, John 16. 3. *In the world ye shall have tribulation*: It is true, Christ hath prepared a Kingdom for them; but they are not like to enjoy it in this World, I mean that Kingdom of Glory, although it is true, they enjoy much of God here in this Kingdom of grace; *The kingdom of God is within you.*

But the Saints here are liable to persecutions and afflictions; now the believing Christian lives in believing it shall one day be freed from those hard things it suffered here, freed from evil men, and I shall one day have a Kingdom, saith the Soul: Thus Paul comforts himself, 2 Cor. 5. 1. 2 Tim. 4. 5, 6, 7. and this was it with which Peter comforted the scattered Jews, 1 Pet. 1. 3, 4, 5. *They were begotten to an inheritance incorruptible, undefiled, reserved in Heaven for them; and this was the ground of that exhortation to constancy to the end in time of affliction*, Rev. 2. 10. *Be faithful unto the death, and you shall have a crown of life.*

Thus (Christians) have I endeavoured; both from the light of Scripture, and the light of experience, to hint out briefly unto you a taste of the Christians living by Faith: and this Christ teacheth all those whom he effectually teacheth, Heb. 10. 38.

I might proceed to other particulars: namely, that Christ teacheth us to own him as our Priest, as our King: It is Christ our Prophet indeed that teacheth us all things, that we rightly know; we know nothing as we ought to know, further than Christ Jesus by his Spirit teacheth. But I proceed to the next particular propounded in the Office or work of a Prophet, namely to work Miracles; this the Prophets before Christ did. *Moses* a type of Christ; and the great Prophet of Israel, wrought many miracles when the Lord sent him to deliver his people.

And

And this hath Christ our Prophet done, and doth to this day; this he did when he was in the world, turning water into wine, raising the dead to life, restoring those born blind to sight, &c. And this he still doth: Christ our Prophet is ever working Miracles: The conversion of a Soul is a Miracle; it is the changing the Nature, and it is above Nature to do it; to raise a man from the dead to life, is a Miracle; and this Christ doth to every soul who is indeed raised, *Exhort.* the first, and fifth verses compared: Ver. 1. *And you who were dead in trespasses and sins.* Ver. 5. *Even when we were dead in sins, hath he quickened us, &c.* Now to quicken, to give life to a dead Soul, is a Miracle; and this Christ doth ordinarily; and he gives sight unto blind men. It was a Miracle to Christ to give sight to the man that was born blind: Beloved, every man and woman in the world is born blind, spiritually blind; and this is a great Miracle to cure such; yet this is the ordinary work of Christ: and every man naturally is born blind, lame, and deaf; but Christ when he comes, he opens the blind eyes, he unstops the deaf ears; he causeth the lame to walk, and the tongue of the dumb to sing, *Esay 35. 5.*

2. The Prophet did foretell things to come; *Moses* and the rest did foretell Christ, &c. and so did Christ in many particulars, *Mat. 24.* but I pass this also.

2. Christ is to be exalted Prophet in the dayes of the Gospel; see *Acts 3. 22, 23* *A Prophet shall the Lord your God raise up unto you; him shall you hear in all things.*

Use 1. To examine if Christ hath been thy Prophet. When Christ comes first to the soul, he finds men dead, and gives life unto them; he finds men blind, and gives sight unto them: Hath the Lord discovered thy dead condition unto thee, and given thee life? art't born from above? *That which is born of the flesh is flesh*; and thou wert born flesh, dead in trespasses and sin; hath the Lord changed thee from a state of death, to a state of life; from a state of infidelity, to a state of believing? thou wert blind, thou wert born blind, not able to see into spiritual things, *1 Cor. 2. 14.* Hath the Lord opened thine eyes? canst't say I was blind? but now I see; I was dumb, but now I speak; O this is worth your consideration.

Use 2. A word of consolation to the Saints, whom the Lord Jesus hath taught: what is the comfort you will say?

1. He will for ever be thy Prophet, and will be ever teaching thee: *Thou shalt hear a voice behind thee, saying, this is the way, walk ye*

ye in it; when thou turnest to the right hand, or to the left, the Lord Jesus will be for ever thy Prophet, he will never fail thee, nor forsake thee; his eye shall ever be over thee for good, he will direct thee in all thy wayes; and is not this a mercy?

2. He that made all the Saints Prophets, he hath poured down a spirit of prophesie upon them; that now they are enabled by the spirit of prophesie to speak one to another, for edification, exhortation, and consolation, 1 Cor. 14. 3. and therefore the men of the world might hence be warned to take heed how they meddle with the Saints to persecute them; for they are the Lords prophets, 1 Cor. 16. 22. *Touch not mine anointed, do my Prophets no harm.* Christ takes every wrong done to them, as done to himself; therefore you had need look to it; for it is that which will work your ruine in the end.

THE

THE
EXALTATION
OF
CHRIST,
The alone King of SAINTS.

CHAP. III.



Come to the Kingly Office of Christ: Christ is the alone King of his people: beleeeve it, Christ is the alone King of his people; Christ is a King, and he hath a Kingdome, *Psal. 45. 6.* His Kingdome is spiritual, it is not of this world, although it is in the world.

Christ hath a two-fold Kingdome here in this World: there is the Kingdome within the Saints, and the Kingdome without; the one in the heart, the other in the Church; they are both spiritual.

1. Christ rules and reigns in the Saints; the Kingdome of God is within you: beloved, Christ hath a Kingdome within you, if ye are his; *Christ is in you, except ye be reprobates;* 2 Cor. 13. 5. And this is a priviledge more then all the Kings in the earth have; they may reign here over their subjects, but not in them; but Christ first reigns in them, and then over them: he reigns, I mean, spiritually over none but those in whom he reigns.

Now Christ reigns in the souls of the Saints; first, opposing all things that are contrary to himself: there are other Lords that will seek to rule in the hearts of the Saints, if Christ subdue them not: the Devil he will seek to be Lord (he that is the god of the World, and rules

rules and raings in the hearts of the children of disobedience) where Christ doth not rule; but when the Lord Jesus comes, he dispossesseth him, and casts him out, and so keeps him out. The Devil wil make many a strong assault, throw many a fiery dart at the soul of the Christian, endeavouring if possibly he can, to shake his hold; but Christ he is the King, he is the Watchman, the Keeper of *I/ra*; he gi-
veth in power to the weak fainting soul, to overcome all those Laws and Edicts Satan shall endeavour to set up in the soul; so that now the Christian espies all Satans plots and artificial devices to trap and ensnare him, rejects all his temptations, and says as Christ, *Get thee behind me Satan*: When the Devil acts and works in others, he hath no power over the soul where Christ reigns; It is true, he may throw in his darts, sometimes make essayes, either to tempt to some evil, or to shake the Faith of Christians; but Christ the King reigns there still, conquers him, subdues him, and so carries on his own work, that the gates of hell cannot prevail against that soul where he dwels. Thus Christ reigns, keeping under Satan; believe it, beloved, Christ and Satan cannot reign both in one soul.

2. Christ opposes the power of sin in the soul where he reigns: sin bears a strong sway in the soul; now Christ he opposes it, sets himself against it: Hence it is there is such a strong opposition between the *Flesh* and the *Spirit*; that is the Spirit of Christ: *The Spirit lusteth against the Flesh, and the Flesh against the Spirit, and these two are contrary each to other.* And thus the Lord Jesus continues opposing of sin, of the lust and corruption that is in the hearts of Saints.

Quest. How doth Christ oppose sin and Satan? for sin is Satans work, *1 Joh. 5. 1. For this cause was the Son of man manifested, that he might destroy the work of the Devil.* The work of the Devil is sin; he that committeth sin is of the Devil.

Ans. Christ destroyes sin, which is the Devils work, two wayes.

1. Christ he destroyes the guilt of it; and that he did in bearing both the sin, guilt, and condemnation of it upon his own body, *1 Pet. 2. 24. Rom. 8. 3.* and now he comes, and in the Gospel makes it known unto his people, *Rom. 5. 11.*

2. He destroyes the power of it by his Spirit, by the operation of his power working, rainging and ruling in the hearts of his people, *Rom. 6. 4.* Now Christ subdues this iniquity by his Kingly Office, rainging in the Saints; *Ye are not under the Law, but under Grace,* under Christ in whom is manifested the fulness of grace.

This doth Christ two wayes: first, he comes to the soul of a poor sinner, discovering his excellency, the riches of his Grace; and so shedding

shedding abroad his love in the heart, gets the soul willing to receive him out of love to him, desires to have Christ set up, and his Kingdom within it self: for Christ hath never a Kingdom in the heart of man, till he thus comes and breaks in upon the soul, discovering love: yet now saith the soul, let Christ be King, and none but him; although its true, it is by his power he breaks it upon, and subdues the stout spirit of man, who would not willingly submit of himself; yet Christ makes him willing by the shedding abroad of his love in the heart, *Rom. 5. 5.* So that now the Lord Jesus with the free consent of the gracious soul, sets up his Kingdom in the heart; so that when Christ saith, *My son, give me thy heart*: Lord, take my heart, saith the soul, dwell there, rule there, set up thy Kingdom there: so that you see Christ doth not rule as Tyrant in the souls of his people, but with the free and full consent of the mind of the person in whom he reigns; for this is both the wisdom and power of Christ, that he makes his people a *willing people*, Psalm. 110. 3.

Then secondly, Christ having purged the heart of man in some measure, overcomes those strong lusts and affections, and makes it a meet Mansion-house, a Temple for his holy Spirit to dwell in: he then sets up Laws and Statutes in the hearts of his children in his Kingdom; and there he rules, opposing all other laws; for there are, and will be the stirrings of corruption, and that very strongly too.

Now Christ first sets up the Law of Faith in the hearts of his people, and that in opposition to infidelity: for naturally the Saints are subject to infidelity, through the motions of corruptions and temptations of Satan. The believing soul when it sees what a base nature it still carries about within it self, being sensible of the stirrings of lusts and corruptions, Satan helping, then it is troubled; O this evil nature of mine, saith the soul, *who shall deliver me from this body of sin?*

Now the Law of Christ is to *believe*; and in this condition to live by believing: and so Christ enables to put Faith in exercise, and to believe above hope, almost as *Abraham*, and so he still quiets the soul by enabling it to believe constantly in the name of the Son of GOD; and that when it cannot work; for he is the Prince of our faith, the author and finisher of it: and so here is in the heart of the Christian a strong conflict between the Law of Faith, and the Law of infidelity; the spirit of Faith, and the spirit of infidelity: infidelity it comes in with a mighty commanding authority upon the soul of the Christian, set on by the devils malice; and perhaps, sometimes seems almost in the eyes of Reason to get the victory over Faith;

Faith; but then Christ (who maintains his Laws, puts them in execution) ariseth, and raiseth up the heart above these doubtings and carries on the soul in a way of believing still, and so quashes infidelity, and treads it under feet, and leaves it dead, executed for present by the Law of Faith.

2. CHRIST sets up the law of Love in his Kingdom, I mean in the hearts of the Saints, and that in opposition to hatred. For the truth is, that every soul in whom Christ reigns not, doth indeed hate Christ: now Christ sets up this law of Love in the hearts of the Saints: love to himself, to his holiness, to his Gospel, Ordinances, Saints, every thing that hath the name of Christ stamp't upon them, it loves it for his sake; and this law of love opposeth hatred; for there may come sometimes hard thoughts into the souls of the Saints under afflictions, and fiery trials, ready perhaps to say with David, *Hath the Lord forgotten to be merciful? Hath he shut up his tender mercy in displeasure?* Now the law of love comes in, and helps the soul to see that there is in Christ nothing but love to it, notwithstanding the souls present apprehensions, and sees all things shall work for good to them that love the Lord; and so can say with the Prophet, *Lord out of very love hast thou afflicted me*: and so the soul is knit to Christ in all conditions, and cannot but have high thoughts of him, even then when it suffers either *for him, or from him*.

For him, That is, for want of the enjoyment of the manifestations of his pleasing countenance, and the fresh incomes of his love, *the kissings of his mouth*, Cant. 1, 2, or for the bearing up of his name in a visible profession of the Gospel of Christ.

From him, Fatherly chastisements out of love, to make us partakers of his holiness, Heb. 12. 10. In all these sufferings, when perhaps sometimes the carnal part is ready almost to quarrel against Christ; this law of Love quells and subdues all, brings this heart-rising in subjection, and knits the soul to the Lord Jesus.

2. As it causeth the soul to love the Lord Jesus, so it causeth it to love all that is Christ's, and highly to esteem of it: it opposeth any other Law that may seem to arise; as sometimes perhaps through the workings of Satan with the corruptions of the Saints, there may be some beginnings of sleighting the Saints, of entertaining hard thoughts of them; but then Christ stirs up, and revives the law of love in them, kills that hatred, those hard thoughts that it was apt to conceive against them, and so knits the soul to them by a more firm united love then ever; and thus this law of love overcomes this law of hatred; in a word, it causeth the Saints to do all that they do out of love, *The love of Christ constrains them*, 2 Cor. 5. 14.

3. Christ

3. Christ sets up in his Kingdom the Law of meekness and humility, and that in opposition to the law of pride and vainglory; *Learn of me*, saith CHRIST, *for I am meek and lowly in heart*; *Matth. 11. 29.* and this Christ sets up in the hearts of his people; for he makes them partakers of his own graces, *John 1. 16.* It is a fruit of the Spirit, *Gal. 5. 22.* and of the Law of Christ, set up in the souls of the Saints, against which there is no law can prevail. It is true, there will be a rising sometimes in the spirits of the Saints, pride will thrust it self in, and be ready to lift up the creature in the apprehension of some self excellency, although there is no cause; yet this is a truth, I beleve it; those that have any experience of the Kingdom of Christ, or of the working of corruption, know it right well; pride will be pricking in, and ready to lift up the creature above measure; either sometimes Externally, and to make a difference betwixt himself and others, as nobility of birth, parents or kinred, honour in the World; External carnall excellencies, oh how will it work sometimes upon the heart of a poor creature, as if he were some body above others? O is not thy soul sensible of this sometimes dear Christian? I cannot but think it is. But then comes in Christ, with his law of meekness, of humility, and pulls down this pride of heart, and lays it low, and brings the soul again to lay all in the dust: what is honour, saith the beleiving soul? what is nobility of birth? this is my honour, that I am a son, a daughter of Jesus Christ, and so the soul comes down, ready to do any service of love to the meanest Saint; and now the Saints come to serve one another in love, and now they come again to see that they are all one in Christ Jesus.

Sometimes Internally, or with relation to Internall gifts received; although we have nothing but what we receive, yet this is the baseness of mans nature, it will grow proud, be ready to be lifted up, even with those graces received; is it not so with thy heart? art thou not naturally proud? doth it not press in upon thee sometimes? I know it doth, and I dare say it troubles thee that art a Christian: But now Christ comes with his Law, & casts all down to the ground, lays low those mountains, those strong lusts that exalt themselves thus against the Kingdom of Christ; for this pride is absolutely against the Kingdom of Christ, he will not have such things in his Kingdom; it will thrust it self in, but the Law of Christ discovers it, vanquisheth it, and keeps the soul in an humble, lowly, meek condition. O consider of it, where pride domineers and rules, Christ hath no Kingdom in that soul; there Christ dwels, there he reignes, where he hath made the soul humble; faith in Christ doth not make men proud and high; no, no; it is the greatest enemy to it in the World;

World; a proud heart did never, can never believe, before brought low in the sense of its own nothingness and emptiness.

4. *Christ sets up in the hearts of his Saints in his Kingdom, the Law of patience and contentedness, in opposition to anger, impatience, and discontentedness.*

Rash anger, impatience, peevishness of spirit, how will they rise and be striving sometimes in the hearts of Christians for a small matter? how will the heart be out of order and distemper? what words will be ready to flow forth, the heart being in this temper? but now in the heart of a Christian, *Christ's* puts in execution his Law of patience and quietness of spirit. O saith *Christ* to the soul, thou must be patient and meek, thou must learn of me; didst thou ever read that I was moved to anger, and impatience, to fret and fume? no, not against my enemies; and then saith the soul, O what a fool am I thus to fret, and then to be angry? how unlike to *Christ* am I? and then down comes that proud, peevish spirit into the dust; and so foolish was I and ignorant, I was even a beast before thee; and then the soul is turned again into a sweet disposition of love, a compound of patience, not easily provoked, not easily again stirred to wrath.

Sometimes in the soul of a Christian is apt to arise perhaps some impatience and discontentedness under afflictions and persecutions hardly can it bear with patience; some heart rising this way may arise: but then in comes *Christ*, putting in execution the Law of patience and contentedness, and puts down all those impatient discontented thoughts, and the soul is quieted and contented, and willingly submits unto the minde of *Jesus*, and then it can say with the Apostle *Paul*, Phil. 4. 11. *I have learned in what estate soever I am, therewith to be content*; and now the soul is quieted; and waits patiently upon the Lord; and now the soul saith, O how unlike am I to *Christ*? he suffered (meekly as a Lamb dumb before the shearer, and opened not his mouth) for me a sinner; he suffered for me; the just for the unjust, that he might bring me to God; and shall not I be contented to suffer reproach and shame for him? and then come what will come, patience possesseth the soul.

5. *Christ sets up the Law of heavenly mindedness in the heart of a Christian, and indeed it is no wonder; for his Kingdom is there, Heaven is there, The Kingdom of heaven is within you, Luke 17. 21. and therefore needs must Christ set up this Law in his Kingdom, and that in opposition to earthly mindedness, sinfulness, or any thing that is opposite to holiness and heavenliness; and you know how the spirits of men, nay, of Christians, are apt to be below the*

the Lord Jesus; sometimes on earthly objects, sometimes vain, proud, unprofitable things run in the mind; but Christ he comes and scatters those low things, and raiseth the heart to himself, and keeps the heart in such a temper, that nothing can satisfy it but himself; and when it loseth its heavenly temper, its heavenly glory, it is presently troubled, and it cannot possibly take comfort in any thing beneath the Lord Jesus: and here is a continual combat and conflict between the flesh and the spirit; the corrupt Nature, and the Divine Nature; and certainly here corruption and Satan many times bring sadness upon the Spirits of the Saints, in darkning, in overshadowing their heavenly enjoyment; I mean in way of sense, although they can never shake the faith of the soul in whom Christ dwells, Matth. 16. *The gates of Hell shall not prevail against it.*

Consider now, do you find Christs Kingdom, Christs Lawes, thus set up in your heart? do you find Christ opposing lust and corruption within you, or do you not? If Christ be there, you will find it in some measure: I confess it, that Christ according to his diversities of operations and workings, keeps this Law of sin under in some souls more then in others, both the workings of it, & the guilt of it, Rom. 8. 2. *The law of the spirit of life hath made me free from the Law of sin and death*: that is free from the power, as it comes with authority as a law; There Christ subdues, although it will be there as a rebel reigning, yet it shall set up no law in the soul where Christ is. Consider of it, you that were never troubled about your sins, but all things are at peace within you: it is a sad sign Christ hath not set up his Kingdom there: *while the strong man (the Devil) keeps the House, all things are at peace, all quiet*; and so the poor creature lives in a fools paradise, and pleases himself in this condition; but beleve it, when the Lord Jesus comes, *He will sit as a Refiner, and as a Purifier, he will purge out the dross when he comes.* Mal. 3. 3. *But who may abide the day of his coming? He will come with the Refiners fire, and the Fullers sope*; he comes not to bring peace, that is, with lust and corruption, but the Lord cuts them down: corruption dies when Christ comes.

Object. But perhaps, some soul may object: I find indeed some stirrings within me, some to evil, and some motions to good; how shall I know that this flows from the Kingdom of Christ set up in my soul, or from some other principle?

Answer. There is a conflict between the Law and natural conscience; and there is a conflict between the Spirit of Christ, his work in the Spirit of the Christian, and the flesh, corrupt nature and Satan.

1. There is a conflict between natural conscience, and the Law : or the mind legally enlightened, and the Law ; and this may be in a natural man, or an hypocrite. Thus it was with *Judas*, *I have sinned in betraying the innocent blood* : he saw his sin, he had transgressed the law, and now he is troubled, not because of his sin, as it was a sin, but because his conscience now dogs him, will not let him rest. This conflict may be in the heart of a poor creature, and Christ never come there in the way of mercy, and the soul deceive and cozen it self, thinking, Christ is there opposing sin, when it is nothing else but the mind of man legally enlightened, apprehending wrath and anger from the breach of the law ; and now walks more circumspectly, yeelds more perfect obedience, opposes sin as a transgression of the Law, and so thinks it self in a goodly paradise, in a fair way for heaven. And thus many poor souls deceive themselves, and undo themselves everlastingly.

Quest. But perhaps some may say, How shall I know the difference between mine own opposing sin, from a principle of legal light, whether the conflict be between natural conscience, and the Law ; or the Kingdom of Christ set up in my soul, and sin ?

Ans. The conflict between natural conscience and the Law, it is only from the apprehension of the condemnation of the Law : the Law saith, *thou shalt not sin* ; if thou dost it, thou must suffer, thou must be condemned : conscience enlightened, seeing this, is cast down, and perhaps is much perplexed for sin ; sets against sin, opposeth it with might and main, and resolves to sin no more : and anon sin presents it self, and the Law presents it self, and then out of doors sin must. But why ? because of the Law, not because of Christ ; the law will give it no rest, no peace there. Now to illustrate this by a comparison in these dayes of war : I do not question but there are many in this country that are turned Parliamenters for fear, lest the Law seize upon their goods and persons, and so they lose all : their minds are so far enlightened, that they see it is good to sleep in a whole skin, as they say ; and hence they can perhaps talk sometimes, and do for the Parliament, when indeed their minds are contrary : well, there comes one whose mind is not so far enlightened as to seek their own external good, while he is here, one whom this man loves, and could gladly entertain him, but for fear of the Law, he shall be counted, and taken for an enemy to the State ; out of doors this man goes, none dares entertain him. But why ? not for want of love, but for fear : Beloved, I have known the truth of this on the other side ere now.

And thus it is with this man ; perhaps the poor creature could be content to entertain sin in his bosom, lust, anger, pride, &c. but no sooner

sooner doth sin appear, but the Law that appears; conscience that is troubled; out must the sin, else conscience cannot be quiet: and so (beloved) for the quietness of conscience, who fears eternal flames, *Esay 33. 14.* out sin must, and an external conformity follows, and so the man is become a Christian. It is as a man that hath a loving friend; he brings him to his house, but the Wife will not be satisfied; she scolds, out must the man, else there will be no peace: so sin would find welcome perhaps, and kind entertainment with the man; but natural conscience from the apprehension of the Law, scolds and threatens, and out must the beloved lust, else there will be no peace. I fear me, many poor souls split themselves upon this rock.

But when Christ comes, and sets up his Kingdom in the soul, he presently writes his Law in the heart, makes them partakers of the Divine Nature, makes them a willing people: and now the conflict is not between the Mind and the Law, but between the Spirit and Sin: were there no law, that matters not with the gracious soul, it sees such a great disproportion and distance between its beloved, and sin, that there ariseth a bitter enmity between sin, and the Law of Love, in the Souls of the Saints; that the very appearance, the very motions of sin, as it is sin, not as it brings condemnation, but as it is filthy, polluting, contrary to the mind of Christ; Oh the soul hath a continual loathing of it; and thus he that is born of God sinneth not, gives not the least allowance to sin in the very thought; the very thought of it is bitter.

Quest. But what are the effects of this Kingdom of Christ in the souls of the Saints?

Ans. 1. Is the utter subversion and destruction of the Kingdom of Satan and sin: for all sin is of the Devil; and he that is born of God sinneth not, as you have heard.

2. It is the continuall possessing of the soul with the enjoyment of God; Christ always dwelling in the heart of the Saints; for it is his Kingdom, and the presence of Christ makes it Heaven.

3. Is joy and peace, *Rom. 15. 13.* The God of hope fill you with joy and peace, through believing. And the Kingdom of Heaven consisteth not in meat and drink, but in righteousness and peace, and joy in the holy Spirit.

Joy unspeakable, and full of glory: the soul in whom Christ dwells, who lives in the continual enjoyment of God, must needs enjoy much consolation; in his presence is fulness of joy, and at his right hand pleasures for evermore.

4. He brings over those in whom he rules, to submit to the outward Regiment of his Kingdom.

The second particular propounded, is, The Kingdom of Christ over the Saints: as *Christ* reigns in, so he reigns over the Saints. It is his kingdom in them, that brings them in submision to his kingdom without them: and this is a spiritual kingdom likewise: note I pray you, this Kingdom of *Christ* is all spiritual likewise: 1. There is spiritual matter. 2. Spiritual Laws and Institutions. 3. Spiritual executions. 4. Spiritual ends.

1. *Christ* he is a King, he is the King of people, and God wilt exalt him, and manifest him to be King one day, Psalm. 2. 6. *Yet have I set my King upon the holy hill of Zion.* Christ is King, and he shall reign, notwithstanding the opposition of men, of great men; why do the Gentiles rage, and the people imagine vain things? They consult, they take counsel together against the Lord, and against his *Christ*. Kings and great men, and wise learned men, they rage, they consult, they take counsel together against Christ to destroy his kingdom. The most great and learned men in the world at this day, rage against the Kingdom of Christ; they would set up a kingdom of their own, and then compel men unto it: Whoever it is that establishes a Worship with Laws and Edicts, to compell all unto it, and to inflict bodily punishments upon all that refuse it, or cannot joyn with it, doth what in him lyeth, absolutely to destroy the Kingdom of Christ over the soul: And if men be erroneous, and worship contrary to the Rule of Truth, it is Christ himself that must judge them, and not man: He (to wit God) hath committed all judgment to the Son: therefore saith the Apostle, 1 Cor. 4. 5. *Judge nothing before the time.* And Jam. 4. 11, 12. *If thou judge another (saith the Apostle) thou art not a doer of the Law, but a Judge.* There is one Law giver who is able to save and destroy: what art thou that judgest another? Note, for men to pass a final sentence, is not to do the mind of Christ, but to get into the room of Christ; for men set up a law in matter of worship, and compel unto it, and judge and condemn body and soul for not submitting, is to exalt themselves above Christ, and so indeed is Antichristian: Not but that the Churches of Christ have power to judge and determine of things amongst themselves, about the spiritual affairs of Christ, and to excommunicate a wilful offender: it is according to the rule, to cut him off from any fellowship with the Saints, as you shall hear anon, but not to destroy his body; but the Church of Christ hath nothing to do to judge or meddle with those that are without, 1 Cor. 5. 12, 13. Therefore if any Church

Church or Magistrate would exercise that power they conceive Christ hath entrusted them in, about spirituall Church affairs, I humbly conceive that they have nothing to do with those that are not of the same body with them, or the same society, as many Churches may be in society; but those that are without, be they saints, be they what they will, good or bad, they are without to them; and what hast thou to do with them that are without? God judgeth them, Rom 14. 4. who art thou that judgest another mans servant? to his own master he standeth or fall:th: If it be objected that the Church of England is a true Church, and all these that absent themselves, were members, and therefore they are to be dealt with as offending members in the Church. This is all can be objected I am sure, against them; for I think their faithfulness to the State, speaks in the ears of every man (almost) of reason; and therefore the State cannot meddle where there is no civil Law transgressed. Therefore for answer to that objection, suppose Englands Church were a true Church, (which will never be proved, but I pass it in this place) yet can they but proceed according to the rule Christ hath given in Scripture: if in this particular there might be a proceeding according to rule; that is, to admonish those that are contrary-minded; if that will not do, to excommunicate, pass the Church Censure upon them; this is the surest that I know, can be done by any Church if CHRIST: and they are then (not to cut them off out of the Land, out of the world) but to admonish them as brethren, 2 Thes 3. 15. If such as do not, or cannot conform to the worship prescribed by man, should be cut off out of the Land, out of the World, what means could then be used for their conversion? Is there not still hope while the creature is yet alive, and above ground? Therefore I conceive it to be unchristian cruelty to judge men in this case: never any we read of, but heathens, that did the like under the Gospel: and Christ hath said, Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged, Mat. 17. 1, 2, and Jam. 2. 13. For he shall have judgment without mercy, that sheweth no mercy: Merciless men are the miserablest men under Heaven; there is no mercy for them; God will deal with them as they deal with others: it is both the Law and Prophets to do as we would be done unto: now consider a little I pray thee, thou that canst be content in thy heart to persecute, those that differ from thee in judgement: wouldst thou be contented to be so dealt with thy self? doth the Lord Jesus, the King of Saints require or accept of any service, but that is free and voluntary? But I proceed, Christ you see is King, and he shall be exalted King, and manifested to be King one day Psal 45. 6. with Heb. 1. 8.

But unto the Son, he saith, Thy throne, O God, is for ever; a Scepter of righteousness is the Scepter of thy Kingdom. Here is a King, a Kingdom, a Scepter, Christ the King, the Saints the Kingdom, the World the Scepter, Esay 9. 6, 7. He is a King, and of the increase of his government and peace, there shall be no end: that is, till there be no more time, till time shall cease in the world; after he shall give up the Kingdom to the father, and God shall be all in all, 1 Cor. 15. 28. Thus you see Christ is King: I come in the second place to the Kingdom, which is wholly spiritual; My Kingdom saith Christ, is not of this world.

1. The matter of Christs Kingdom is spiritual; Saints called out of the world: this is the Church, the Kingdom of Christ, the Saints gathered out of the world, by the preaching of the Gospel, into the order and fellowship of the Gospel; they are Saints, although some think strange to hear of Saints in this world; yet they are in Scripture called Saints, that is, *Sancti, holy*; See 1 Cor. 1. called to be Saints, called to be holy; so Heb. 3. 1. *wherefore holy brethren, partakers of the Heavenly calling*: so that the Kingdom of Christ is, or should be Saints, holy ones; not the World; for all the world are not Saints, but the Kingdom of Christ are Saints called out of the World, John 15. 19. *Ye are not of the world, but I have chosen you out of the world.* The Church of Christ are Saints chosen out of the World; they are not of the World, they are a people separated, or severed out of the World; so was the Church of the Jews, Levit. 20. 26. *Ye shall be holy to me, for I the Lord am holy, and have severed you from other people, that you should be mine.* And thus it is with the spiritual Israel of Christ, under the Gospel, of which the natural was a Type: they are not of this World, they are called out of this World, and severed or separated from the World, 2 Cor. 6. 14. *to the end*, they are to be separated from the World, although the World hath gotten a form of godliness. See 2 Tim. 3. 1, 5. The Apostle speaking of the last times, reckons up what courses men should take, what sins they should be addicted to, and yet concludes they shall have a form of godliness; but from such turn away, or be ye separated. So that you see, the Church, which is Christs Kingdom, are a people called out of the World; they are not of this World as he is not of this World. Then certainly those are no friends to Christ, that would turn the World into a Church, and so make the Kingdom of Christ, not a spiritual, but a carnal Kingdom; and so make the Lord Jesus a liar; for he hath said, *His Kingdom is not of this world*: but let Christ be true, and every man a liar. The Church of Christ, his Kingdom, they are such as are in the order and fellowship of the Gospel, compacted

compact together according to the Gospel rule, in order and fellowship: it is in the spiritual Kingdom of Christ in this case as in the body politic: the whole Kingdom under one government; is but one body politic, or State; so the Kingdom of Christ, his Church, although gathered in many bodies, yet it is but one body, and every body hath the same power, the same priviledges; so that it ought to be a body compacted together, under the reign and rule of one Lord Jesus, Eph. 4. 16. and the externall way by which the Saints enter into this fellowship, it is by baptisme, as you may see, Acts. 2. 41. *Then they with the godly received the word, and were baptized, and so added;* but I have spoken of this formerly; and therefore I pass it here.

2. As Christ hath a Kingdom, and that is spirituall, in relation to the matter, so he sets no Lawes, and they are spirituall; the Lawes of Christ in his Kingdom is

1. The law of love;

2. The law of edification.

1. The law of love. Gal. 5. 13; 14. *By love serve one another; for all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thy self;* and Jam. 2. 8. it is called the royall Law of God, *Thou shalt love thy neighbour as thy self;* this is the Law of the Gospel, love to Christ, and love to the Saints. *A new Commandment gives R unto you, that ye love one another,* John 13. 34. Now this love breaks forth in causing the Saints to walk up according to every rule of the Gospel, it constrains them to submit to every word, to every command of Christ, it causeth the Saints to watch over each other, to build up each other in the most holy faith, to restore a weak brother with the spirit of meekness being fallen, Gal. 6. 1. to bear one anothers burthens, and so to fulfill the Law of CHRIST: Thus CHRIST rules in and over his Kingdom, by this Law of love. It is the end of the command of the Gospel, love out of a pure heart, and faith unfained, 1 Tim. 1. 5. He gives rules unto his people out of love, he causeth them to obey out of love; there is no condemnation in his law to his people; but if they sin, they have a Advocate with the Father, Jesus Christ the righteous, 1 John 2. 1. who is a propitiation for their sins. Here is love in the King, love in the Subjects; love in Christ commanding, love in Christians obeying, a Kingdom upheld and maintained by the Law of Love. O that the God of Love would increase this love more abundantly, both in your and my soul, 1 Thes. 3. 12. The Lord make you to abound in love one towards another, and towards all men. O this love is sweet and amiable, pleasant, Ps. 133. 1. love to the

Saints, love to all men, it is the way to win them to the Lord Jesus, *1 Tim. 2. 25.* This is the great Law by which Christ rules in and Over his Saints, his Churches, his Kingdom: and this is spiritual.

2. There is the law of edification, *1 Cor. 14. 26.* *Let all things be done to edifying.* It is the Law of Christ in his Church, that all things should be done to edification, for the building up of the Saints in their most holy Faith: Therefore the Apostle, *1 Cor. 10. 23.* makes light of that which tends not to edification. *All things are lawfull for me, but all things edifie not;* that is it which a Christian would look most unto, that that will edifie most: it is the end of their compacting and building together in faith and fellowship, that they might edifie each other in love, *Ephes. 4. 16.* *All done in the Church, is for the edification of the body,* or should be: every ordinance that Christ hath set up in his Kingdom, is for edification; watching over each other, exhortation, admonition, it is all for edification; Baptisme, preaching, the Supper of the Lord, communion and fellowship, it is all for edification and consolation, as Christ hath appointed it, *Acts 2. 41. to 46.* *1 Cor. 14. 3.* Church censure, excommunication, it is an ordinance appointed of God for edification, to bring the sinner unto the sight of his sin, and that should be the Churches end in the use of it; *Give him up to Satan for the destruction of the flesh, that the soul might be saved in the day of the Lord Jesus,* *1 Cor. 5. 5.* that is the end of this Ordinance, and should be the Churches end in the execution of it. *1 Cor. 16. 22.* *If any man love not the Lord Jesus, let him be Anathema Maranatha,* let him be accursed till the Lord come; so the word **Maranatha* implies: it consists of two Syriack words, *Maran* our Lord, *Atha* come, till our Lord come.

* See Mr. Leigh in his Critica Sacra, on the word.

This is, as I understand it, till the Lord come either in a way of love convincing him by their ordinance, or to judge and condemn him; so that other Scripture seems to imply, *1 Cor. 5.* *That his soul may be saved in the day of the Lord Jesus;* the day of Jesus comes in to do good unto him: for when ever the Lord Jesus takes an opportunity to do good to a sinner, that is the day of the Lord, or the Lords day, when he manifests mercy. See *Psal. 110. 3.* *1 Cor. 6. 2.*

Thus Christs rules by his Law generally in the Assembly of Saints: But

2. He manifests his Kingly power in ordaining Officers with their Gifts and Callings, which the Scripture seems in the strictest and most refined sense to call *Elders* and *Deacons*, or *Bishops* and *Deacons*, *1 Tim. 3. 1, 2.* &c.

Of Bishops or Elders are two sorts, or a different administration, with relation to their gifts, *ruling and teaching*; these although they ought not to seek it, for they are the Churches servants, yet by the Church are to be accounted *worthy of double honour*, 1 Tim. 5. 17. and in things pertaining to Christ, are to be obeyed, for they watch for souls, Heb. 13. 17.

Quest. But what power hath Christ committed to his Church, wherein his kingly office appears?

Ans. He hath given power to his Church

1. To Judge.

2. To Determine.

3. To Pass sentence.

1. To Judge; and this under a twofold consideration. 1. Of the faith of members that are to be received. 2. Of proceedings within the same body.

1. Of the Faith of members that are to be admitted: This belongs to the Church, or some appointed thereunto by the Church: For if faith be required of those that are to be admitted, then faith is to be manifested in those received, to those that receive; then this is a truth generally held forth in Scripture, Acts 2. 38. with the 41. and Acts 8. 37. and 19. 17, 18. And likewise there seems to be something to this purpose in that Scripture, Mar. 16. 19. *I will give unto thee the Keyes of the Kingdom of Heaven; and whatsoever thou shalt binde on earth, shall be bound in Heaven; Whatsoever the Church of Christ concludes on, on earth, is approved of in heaven, while they walk according to Rule; although I beleeve the greatest mystery couched under these words, is another thing, to wit, the power Christ gives to the faith of Peter, and all that obtain like precious faith: Whatsoever is bound on earth, (that is, whosoever beleeves on earth) that is bound in heaven; whosoever beleeves not on earth, loses all; it is loosed in Heaven; For it is to Peters faith Christ commits the Keyes.*

2. There is a power to judge of things in the Church, and this every member ought to make use of in looking to the wayes of each other. Phil. 2. 4. *Look not every one to his own things, but every one to the things of one another.* Matth. 18. 17, 18. Thus all the body ought to watch over each other, and to judge the actions of each other; thus the Elder is to watch over the Body; and to judge the actions, and to reprove, rebuke, exhort, with patience and love where is occasion; and thus may, nay, and ought the whole Church to watch over (and if occasion be) reprove, admonish, &c. the Elder.

Thus

This is the Kingly Office of Christ carried along sweetly in the Church of Christ, 1 Tim. 5. 19, 20. When all watch over each other, when all are subject each to other, 1 Pet. 5. 5.

2. Christ hath given power, as to judge, so to Determine of things; and this for the good of the body, for the order of the Church of Christ.

3. And also, To passe Sentence (I mean) spirituall, by way of Excommunication, as you heard before. I conceive the Church and State of the Jews, who was *Abrahams* naturall seed, was a type of the Church of the Gospel, the spirituall seed of Christ, Gal. 3. 26. They had Lawes and Statutes; so hath the Church of Christ now; onely theirs carnall, our spirituall: for that Church was more carnall then spirituall; for that was the naturall seed, this the spirituall; they were to admit none but those that were naturally or bodily circumcised; we none but those that are spirituall, Romans 2. ult. They were not to touch any thing, whereupon was any externall uncleanness; we are not to touch the spirituall unclean thing, that is sin, or sinfull worships or fellowships, 1 Corinth. 6. 15, 16, 17. They were to put offenders that were gross, to death bodily; the Church of Christ spirituallly by excommunication. This is the Kingly Office of Christ carried along in the Kingdom, in the Church of Christ under the Gospel; and you see both Church and lawes are spirituall.

4. The Executions of the Churches Lawes are spirituall. But this I have opened already in my foregoing Discourse, therefore I pass.

5. The ends of it are spirituall, namely as you have heard.

1. The glory of Jesus; the execution of the Lawes of Christ; as it tends to the Saints good; so Christs glory; *Ye call me Lord, (saith Christ) but where is mine honour?* This should be the end, as of all the Saints Church actions, so of all civill actions, *the glory of God*, 1 Cor. 10. 23.

2. The good of the body, the edifying of the body of Christ, see Eph. 4. 11. And

Thus you see Christ is King, and he hath a spirituall Kingdom, and he rules by his Scepter in this Kingdom; & there is good reason for it.

1. He was born King, he hath a right to it by birth, it is his birth-right, Mat. 2. 2. *where is he that is born King of the Jews?* He is a Jew that is one inwardly, and it is Christs birth-right to reign over them, and those who take the rule, the Kingdom from Christ, are no less then enemies and traitours to the royall Crown and Dignity of the Lord Jesus: and he will take them alive one day, and cast them into the lake of fire. Revel. 19. 20,

2. He

2. He is thereunto appointed by the Father : God the Father hath committed all judgement to the Son, John 10.22. For the Father judgeth no man, but hath committed all judgement to the Son, Verse 27. And he hath given him Authority to execute Judgement, because he is the Son of God; God the Father hath given up the Kingdom to the Son; and all government, rule, and dominion, is in the hand of Christ, as he is man as well as God. Acts 17.31. He hath appointed a day in which he will judge the World, by that man whom he hath ordained, Mat. 28.18. All power is given to me, both in heaven and in earth, &c. Thus you see power and authority is given to the Lord Jesus, and he is to exercise it, and no man, farther then he hath appointed for the good of his Church.

3. He hath purchased this Kingdom with his own blood, and therefore good reason he should reign in it and over it. Acts 20.28. He hath purchased his Church with his own blood; is it not reason then that Christ should reign over those whom he hath purchased? those who were lost and undone, children of wrath as well as others, Christ having redeemed them out of the hands of all their enemies, and now rules over them in love for their good, the end wherefore he hath saved them, that he might have a people to serve him in holiness and righteousness, Luke 17.47. So that the Saints are not their own, They are bought with a price, 1 Cor. 6.19.20. Therefore glorify God in your bodies, and in your spirits, which are Gods: They are Gods own by purchase, and he purchased them, that they which live should not henceforth live unto themselves, but unto him that dyed for them, and rose again, 2 Cor. 10.11. Thus you see there is good reason that Christ should be King of Saints; He was born to it, He is thereunto appointed, He hath purchased them for that end and purpose.

Use. A word of information; if it be so that Christ be the King of his people, and he alone ought to rule in all spirituall things; then

1. Those that get into the Throne of Christ, and bear rule where Christ should, are no friends to him. He whoever he be, that exalts himself above all that is called God, and sits in the seat of God, is the Antichrist, 2 Thes. 2.4.8. whom CHRIST will take as his enemy, and destroy him with the breath of his mouth, and the brightness of his coming.

2. Those are enemies, who will not have Christ to reign over them, who resolve to submit to the power of man in the things of God: they are no friends to Christ, but enemies, and so he will take them, and so he will deal with them, Luk. 19.27. But those mine enemies which would not that I should reign over them, bring them hither and slay them

them before me, &c. A. 2. 3. 23. And he that will not hear this Prophets, shall be cut off from amongst his people.

3. If the Kingdom of Christ be spiritual, not of this World, then those are no friends to Christ, that turn the world into Church; I mean by an humane Law and Ordinance. Let men turn the world into Church by preaching as fast as they can, or as Christ will; but to compell all to bring in earthly, ignorant, carnal men into the Church of Christ, is not according to the minde of Christ, *Ezek. 44 7*, to the 14. and this is none of Christs Church, but the Synagogue of Satan; the World, and not the Church. And truly I am apt to conceive, from that fore-mentioned Scripture, that those that have been chief in this business, who are godly amongst them, shall never be honored with doing much in the Work of God, but they shall come at last, they shall be the meanest and the lowest. I mean with relation to gifts in the House of God. This may seem strange to some, but a truth; for God will have none to glory in their own present gifts or excellencie; but that he that glorieth may glory in the Lord.

Use. 2. If the Kingdom of Christ be spiritual; then here is a word of Exhortation, to stir up spiritual people, spiritual men and women, to submit to Christ, to come under the government of Christ, to walk with, to have fellowship with the spiritual people of Christ. Beloved, it is a sad thing to see spiritual people to walk with the world, to joyn in the worlds fellowship in the worlds worship; *what communion hath light and darkness? what fellowship hath Christ with Belial? what part hath the believer with the unbeliever?* O that the exhortation might take place in your souls; *Come out from amongst them, and be ye separated, and I will receive you,* 2 Cor. 6. 17. The Lords people are a holy people, and the Lords ways are holy ways, *Holiness becomes thy House, O Lord, for ever.*

Use 3. A word of Consolation and joy for the Saints, the Church, the Kingdom of Christ; you have cause of joy, and cause of rejoycing. First, that you have such a King, a great King above all Gods; he that is the Lord of Lords, and the King of Kings, he is our King, he is the King of Saints. The Saints have such a King who is able to defend them, able to save them from all their enemies; and he will save them; he is able to dash all his and his Saints enemies in pieces like a Potters vessel; and he will, he shall do it, *Psal. 2. 9. Thou shalt break them with a rod of iron, and dash them in pieces like a Potters vessel.* Be wise now therefore, O ye Kings, and be instructed ye Judges of the earth, serve the Lord with fear, and rejoyce with trembling; kiss the Son lest he be angry, &c. But let the Saints rejoyce in the Lord; let Israel rejoyce in him that

him that made him; let the children of *Sion* be joyfull in their King, *Psal. 149. 2.*

3. The Saints have cause to rejoyce and to be comforted; they are all made Kings to the Lord. They are Kings, and they shall raig; they raig already over sin and lust, over Satan, *Rom. 6. 12.* Sin shall not have dominion over you: others are slaves to sin and Satan; sin raig; in and over them; but the Saints raig over sin, they have a Kingdom already within them, without them the Church, which is both Christs and the Saints Kingdom, where Christ and the Christians solace themselves together; and they shall have a Kingdom, although they are now rejected, and reproached of men: *Servants ride on horsback, and Princes walk as servants on the ground, Eccles. 10. 7.* but they shall rule and have dominion, they shall raig, for they are made Kings, *Revel. 1. 6. Chap. 5. 10.* They shall rule their enemies; those that perhaps formerly have ruled them, *Revel. 2. 26, 27.* To him that overcometh and keepeth my words to the end, to him will I give power over the Nations, and he shall rule them with a rod of iron; as the vessels of a Potter shall they be broken to shivers, even as I received of my Father; Thus Christ shall judge, thus the Saints shall judge, *Psal. 149. 5, 6.* A wonderful comfort for the Saints; but a sad word for the enemies, both of Christ and Christians; Let the Saints be joyfull in glory, let them sing aloud upon their beds; let the high praises of God be in their moulbes, and a two-edged sword in their hand, to execute vengeance upon the Heathen, and punishment upon the people, to binde their Kings in chains, and their Nobles in fetters of iron, to execute upon them the judgement written; this honor have all the Saints; praise the Lord; Thus the Saints are made Kings, you see, and shall have dominion, and rule, and a Kingdom; although they are rejected and slighted, and counced the off-scouring of all things here by the men of the world: yet they are Kings and shall have a Kingdom. A great joy for Christians, *Dan. 7. 27. Luke 12. 32.*

Lastly, This should stir up the Saints to walk humbly, to walk holly, as becometh the subiects of the spiritual Kingdom of Jesus Christ; that as Christ hath called them out of this World, so they should no longer fashion themselves like unto this World, but walk as becomes Christians, professing godliness, that the Name of God be not blasphemed among the Gentiles. And likewise how doth it concern you who are members in the Kingdom, the Church of Christ, to carry on the kingly office of Christ in his Church with Majesty, that so all things may be done in order, that so confusion and disorders may be avoyded, and that every member in particular

submit

submit to Order : and for that end, to ordain Officers according to rule ; the want whereof, I conceive, is one means of confusion in the Churches, and causeth some to break from all Order : so much briefly concerning the Offices of *Christ*. In all these he is *to be exalted now in the dayes of the Gospel*, Mat. 28. 18, 19, 20. Act. 2. 22, 23.

Now I come to my Text, for the manner how he is to be exalted, as in the preaching of the Gospel, and in the hearts of his people, in his Offices, so in my Text *He is to be exalted and lifted up, even as Moses lifted up the Serpent in the wilderness*. Now it is true, this might have some relation to his lifting up upon the Cross, *Joh. 12. 32, 33.* and I, if I be lifted up, will draw all men unto me : now *John* interprets it in the next verse ; *this he spake signifying what death he should die* : so that *Christ* was lifted up upon the Cross, *Chap. 8. 28.* so he is still to be lifted up, a dying, a crucified *Christ*, for sin.

But he then was, and still is to be lifted up as the Serpent was lifted up in the Wilderness. First, there was the lifting up of the Serpent, with the manner of it, above all the people. The cause of it, that whosoever was bitten with the fiery Serpent, might look to this Brazen Serpent and be cured.

1. The lifting up of the Serpent, with the manner of it, *Numb. 21. 8, 9.* And the Lord said unto Moses, *Make thee a fiery Serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it he shall live.* Vers. 9. *And Moses made a Serpent of brass, and put it upon a pole; and it came to pass, that if a Serpent had bitten any man, he beheld the Serpent of brass and lived.*

Here was the lifting up of the Serpent in the Wilderness : He was lifted up upon a pole above all the people, to the end that all that were bitten might behold him : so *Christ* is to be lifted up, he is to be exalted above all, as the Serpent in the Wilderness; and that, either in the world, or in the Church : in the world, so he is to be exalted in the preaching of the Gospel, in the view of all, above all, that so men may come to the view of him : and in the Church, that so *Christ* may still have the preheminance.

2. He is to be exalted above the World, or any creature ; O how doth the World prevail amongst men ! nay, too much amongst Christians ; but where *Christ* comes, he sets the soul above the creature, *1 John 5. 4, 5.* Whosoever is born of God overcometh the world ; and this is the victory that overcometh the world, even your faith : who is he that overcometh the world, but he that believeth that *Jesus* is the Son of God ? It is the clear sight and apprehension of the Lord *Jesus*, that sets the soul above the World ; the more the soul enjoys of *Christ*, the more it slights things below. Thus *Christ* is to be lifted

lifted up, both in the preaching of the Gospel, and in the hearts of the Saints.

2. Christ is to be lifted up above Duties, and all legal righteousness: thus the Apostle lifts up Christ, both in preaching, and in his own soul: he preached Christ and him onely, 1 Cor. 2. 1, 2. *I desire to know (that is, to make known) nothing but Christ and him crucified:* Christ as the alone Justifier of all that believe, Rom. 3. 24. *Being justified freely by his Grace, through the redemption that is in Jesus Christ.* So that he is just, and the Justifier of all that believe in J E S U S, Vers. 26. *Christ is the end of the Law for righteousness to all that believe,* Rom. 10. 4. Christ justifying believers from all things from which they could not have been justified by the Law of Moses, Acts 13. 39. And thus is Christ to be lifted up in the view of all, Matth. 16. 16. *Go preach the Gospel to every creature;* and thus is Christ to be lifted up above all and every Name, that is or may be named under heaven, wherein men usually rest and deceive themselves; for there is none other name given under heaven among men, whereby we may be saved, Acts 4. 12.

3. In the hearts of the Saints; Christ is to be lifted up above all Duties, legal righteousness, or any thing that may be named; All in the soul of the Christian is laid down as emptiness, *nothing as Dung and Dross*, at the feet of Christ; and the soul glories in nothing else but *Christ and him crucified*: Thus Christ is to be exalted and lifted up as upon a Pole, as the Brazen Serpent, above every thing or name that may be named under heaven.

Quest. What is the reason that Christ is thus to be exalted?

Ans. 1. Because God hath exalted him, and lifted him up for that end and purpose, Phil. 2. 9. *God hath highly exalted him, and given him a Name above every Name.* &c. God hath given to Christ a high transcendent Name, a Name above every Name; the Name of a Saviour, and there is no salvation to be attained without him; *The desire of all Nations,* Hagg. 2. 7. That the desires of all his people in every Nation might be to him, as the desire of the wife to the husband; *The King of his people*, that men may come, and bow, and fall down, and worship before him. God the Father hath set him up as the Ensign to whom the Nations must come, 1st. 11. 10. as the common Saviour and Governour of all Gods Elect.

2. Christ is to be lifted up, that so men may have life by him; the Serpent was lifted up, that whosoever was bit with the fiery Serpent might live; for the Lord send fiery Serpents among the Jews in the Wilderness for their sins, as you may see, Num. 32. 21. who bit them that they died; and this was the end, that whosoever was

bite with the fiery Serpent, might look to the Brazen Serpent and live. Now I am apt to conceive, that the fiery Serpent holds forth the Law: For I finde the Law called a *fiery Law*, Deut 33.2, *From his right hand went a fiery Law*. And the Brazen Serpent holds forth Christ; Now as the fiery Serpent did bite the children of Israel for their sins in the wilderness, so the Law who hath nothing but fire in it, bites men; and when they are bitten of the Law, they are to look to Jesus.

Object. It seems then that the preaching of the Law, is that prepares for Jesus.

Answer. Nay, it is not so; for although all men are under the Law by Nature, yet it is the preaching of the Gospel that discovers it. I give you these grounds.

1. A man never savingly sees his evil condition without a Christ, but it is the Spirit of God that discovers it unto him; this, all that are sound in the faith, agree unto; then the preaching of the Law brings not this Spirit. See Gal. 3. 2. *This onely would I learn of you,* saith the Apostle, (speak out of your experience) *received ye the Spirit by the works of the Law, or by the hearing of Faith?* Beloved, God hath appointed his Spirit to be the means in the preaching of the Gospel, to convince the world of sin, John 16. 9. It is the Spirit of God that convinceth the World of sin, and that in the preaching of Faith. The Apostle *was once alive without the Law*, that is, without the spirituall understanding of the Law, but when the Commandment came, sin reigned, and I dyed, that is, when Christ had opened his eyes to see into the Spirit of the Law; For you may see, Acts 9. 4, 5, &c. the ministry by which Paul comes to see himself, is the voyce of Christ; *I am Jesus of Nazareth*; then Paul comes trembling, &c. so that it is Christ in the preaching of the Gospel, which is glad tidings for sinners, remission of sins for beleivers; and this Gospel, this glad tidings, cannot be rightly held forth to the world, but withall, men must be shewed that they are sinners, and the emptiness of duties; all other foundations must be discovered, the danger of not accepting Christ, &c. this preaching of Christ and faith in opposition to all Legal works and duties, is the means Christ hath appointed to bring men to the knowledge both of himself and themselves; it is true, every man and woman without faith, is bitten with the fiery Serpent, the fiery Law, but are not sensible of it, till Jesus come in the preaching of the Gospel, to discover it unto them.

So that this is the reason why Christ is to be lifted up in the dayes of the Gospel, that sinners who behold him may live.

This is the reason following my Text, *That whosoever believeth in him, may not perish but have everlasting life*: this is the main reason of the exaltation of Christ, that men believing may have life; this is ever annexed to the preaching of the Gospel, *Matth. 16. 16. Go preach the Gospel to every creature: He that believeth and is baptized (that is, whose faith produceth obedience) shall be saved*: This is the reason of the Gospels preaching you see; and this is the reason why Christ came into the world, that men might have life through him, *Joh. 10. 10.* for this end God gave him, *Joh. 3. 16.* G O D had never sent his Son into the world, had it not been that men by believing in him might have life; and therefore hath Christ left this Ordinance of preaching in the World, that men might be brought to believe; and therefore those men are (me thinks) much beside the Truth and the Gospel, who pretend to hold forth Christ dying for all alike, and yet deny the preaching of the Gospel, the means by which God brings over the souls of men and women to believe, *Rom. 10. 17. Faith comes by hearing, and hearing by the word of G O D*; Those who deny the preaching of the Gospel, deny the means of working Faith.

Quest. But may every one that will believe?

Ans. Every one to whom God gives faith to believe, may and shall believe; for *faith is the gift of God*, *Ephes. 2. 8.* and God works faith by the preaching of the Gospel; and this is the main end of the exalting and lifting up of Christ in the Gospel, that men by believing in him may have life, and therefore is he to be lifted up as the Serpent upon a pole, above all things, all duties, creatures, legal performances, any thing that the creature may rest upon beneath him: Thus you see, beloved, the truth cleared, that Christ is to be exalted in the days of the Gospel.

Uses. Generally three; 1. A word of Examination. 2. Of Exhortation. 3. Of Consolation.

1. A word of Examination: and that is double: 1. For our selves in particular, what say you to this? Hath Christ been lifted up in your souls above all things? hath he had the preheminance above all? He who is indeed above all, and in all, and through all, Have your souls seen Christ the chief among ten thousand? and is it still so with you? are you satisfied with him, as the wife with her husband, lying down in the bosome of love, content with him, and him alone, seeing and enjoying all comfort and consolation in him? Is Christ exalted in your souls as your alone Priest and atonement, your peacemaker with God? or else do you look upon any thing beneath Christ as the ground of your peace? I fear me the Saints live too much below Christ, and that is the cause of so much sadness of spirit, resting upon

upon duties and legal performances, they deprive themselves of much comfort they might otherwise enjoy.

2. Is Christ exalted as your alone Prophet to teach you? are your eyes upon the Lord Jesus in all his dispensations, expecting teaching from him? Is Christ exalted as King in thy soul? Submitting to him in all things, yielding universal obedience to him, and that out of love, submitting to all his Laws and Statutes.

2. Examination, Whether Christ have been thus exalted in the Kingdom, in the Nation, as they desire to stand to him under the relation of a Church, as their Priest, Prophet, and King; and in all these it would easily appear that he hath not been thus exalted; he hath not been exalted the alone Priest and attonement in deed, and in truth, but in word and shew; but duties, preparations, and qualifications, have been held forth with him, and that none but those thus fitted and qualified might in any case believe. First, bringing men to the Law, and then to Christ, which is a legal way, and not Evangelical: It is true, the Jews were first brought to the Law, and then to Christ; but under the Gospel men are first to be brought to the Gospel, to Christ, and then to duties of the Gospel; for all preparations and qualifications whatsoever, which is not of faith, is sin; and I am sure faith comes by preaching of the Gospel, not of the Law, *Matt. 16. 16, 17.* Therefore the preaching of qualifications and preparations before faith, is sin; for all things before, or without faith, is sin.

2. Hath Christ been received as the alone Prophet to teach? hath his Word been made the rule of all actions, submitting to him in all things? *Acts 3. 22, 23.* any may judge of the truth of it.

3. Hath Christ been exalted as King, to submit to him as the alone Law-giver of his Church, of his people? hath not man been submitted unto? hath not man sat in the seat of God, making Laws and Constitutions of their own, compelling all thereunto, as once *Darius* made a Decree, *Dan. 6.* That all that should ask any Petition of God or man for thirty days, should be cast into the den of Lions? so men set up themselves, their own Decrees, and compel unto it: this is not agreeable to the Kingly Dominion of Christ: Christ hath not been exalted King; it is true, there hath been a name of Christ, but that is all: the power of Christ in all his Offices, hath been rejected; and the truth is, that the generality have been wholly legal, fetching rules from the Law, from *Moses*, and so denying Christ to be come in the flesh.

Legal Churches, National, as the Jews: Legal covenant of works made with the Jews, taken away to us that believe, *Hebr. 10.* 9. legal preaching, setting up of works with Christ, when the Apostle saith, He that worketh not, but believeth, *6. Rom. 4. 4, 5.*
Legal

Legal Priests, the very title, and legal maintenance, tythes: but they that preach the Gospel, live of the Gospel. Legal administrations, I mean after legal rules, circumcision and the like, legal prayers and duties to make peace and attonement: legal laws and institutions, compelling all to one worship, persecuting the contrary minded, because the Jews did so; thus beloved, have the men of this and former generations, both in this and other Nations, raised up *Moses* from the dead, and put his *Laws* in execution, under the name of *Christ*, and so in deed and practice deny *Christ* to be come in the flesh, although in word they acknowledge him: the Lord open their eyes, that they may see farther into the Mystery of the Gospel, and make them more sensible of the mystery of iniquity.

In a word, *Christ* hath been exalted as the brazen Serpent upon a pole, above every thing, all Duties, Prayers, Ordinances in the hearts of men, and that hath caused so many (as I cannot but judge gracious souls) to go with sorrow to their graves, ever kept in a way of working under a legal bondage; no longer pray, and be spiritual in duty, no longer comfort, as if a Christian lived by Prayer, Preaching, and Ordinances: no, no, beloved, they live above these, upon the Lord *Jesus* by faith: not that the Saints should not make use of these, but nor live upon them: *Christ* is the Christians life, and so far as he communicates himself in these to the Christian, he hath cause of joy; but if he deny himself there for the tryal of the soul, it is to let him see the emptiness of all things without himself, and to cause the Christian to live by faith: *for we live by faith, and not by sense,* 2 Cor. 5 7. But enough of this; here only let the Saints who are delivered out of this bondage, this spiritual Babylonish confused captivity, give God the glory.

Use 2 A word of Exhortation to the servants of *Jesus*: In all things to exalt and lift him up; in preaching; in their hearts; in their obedience to him, that *Christ* may be all in all to your souls: that you give up your selves a holy, living, acceptable Sacrifice to God; that you who have taken his Name, and Truth upon you, exalt him as your alone Priest, Prophet, King, in your conversations; that ye may be such as becomes the Gospel of *Christ*, holy, humble, full of love to all: *As much as in you lieth, do good unto all, especially to the Household of Faith*: that so your light shining before men, they may have cause to glorifie your Father which is in Heaven; and that gain-sayers may be convinced by your godly conversation. Beloved, if you seek the lifting up of *Christ* above all, then certainly your care will be to live a *Christ*-like life while you are in this world.

3 And lastly, a word of consolation for poor sinners: *Christ* is to

be lifted up in the dayes of the Gospel, that men by beleeving in him might have life by him. What doe you say to this? Is there ever a soul present that wants faith, and is sensible of it, that wants life? *Christ* came to give life, he is lifted up now in the dayes of the Gospel, for that very end and purpose, that dead men might have life by him. Is not here mercy? here is a way made whereby sinners may become Saints, slaves may become sonnes. *Here is a Fountaine open for sin and uncleanness*, if the Lord help your souls to wash there: What say your souls to this? Is there ever a poor creature bit with the fiery Serpent, with the sense of the evil of sin? here is a *Christ* lifted up for that very end and purpose, that poor self-destroying sinners may come to him and live. *Ifay 45. 22. Look to me and be saved, all the ends of the earth.* Oh here is blessed news, a blessed word for sinners, if the Lord give you hearts to make use of it! *Christ* excludes none to whom he gives a heart to receive him: Is it not a mercy that God hath provided an object for dead souls to look upon and live? Truly, beloved, it is the richest mercy in the world, where God gives a heart to accept it.

Here is discovered the blessed condition of the poor despised Saints, they are in a saved condition; those to whom *Christ* hath given Faith, they have cause to rejoyce evermore, they have cause to be filled with joy and peace, *Joy unspeakable and full of glory.* What if they are reproached and persecuted for the Name and sake of *Christ* their Saviour, their Husband, their All in All, the delight of their souls? yet they are happy, and they shall never perish, but they shall one day be freed from all these enemies; and *when Christ who is their life shall appear, they shall appear with him in glory:* that *Christ* who is lifted up high in their hearts, in their souls here, will lift them up one day as high as himself in glory, above devil, above men, above sin, and set them with himself, where they shall enjoy pleasure without sorrow, fellowship without mixture, and sing Praises and Hallelujahs without end.

FINIS.

